



The Sammāniyya

Doctrine, History and Future

Historical, descriptive and analytical study

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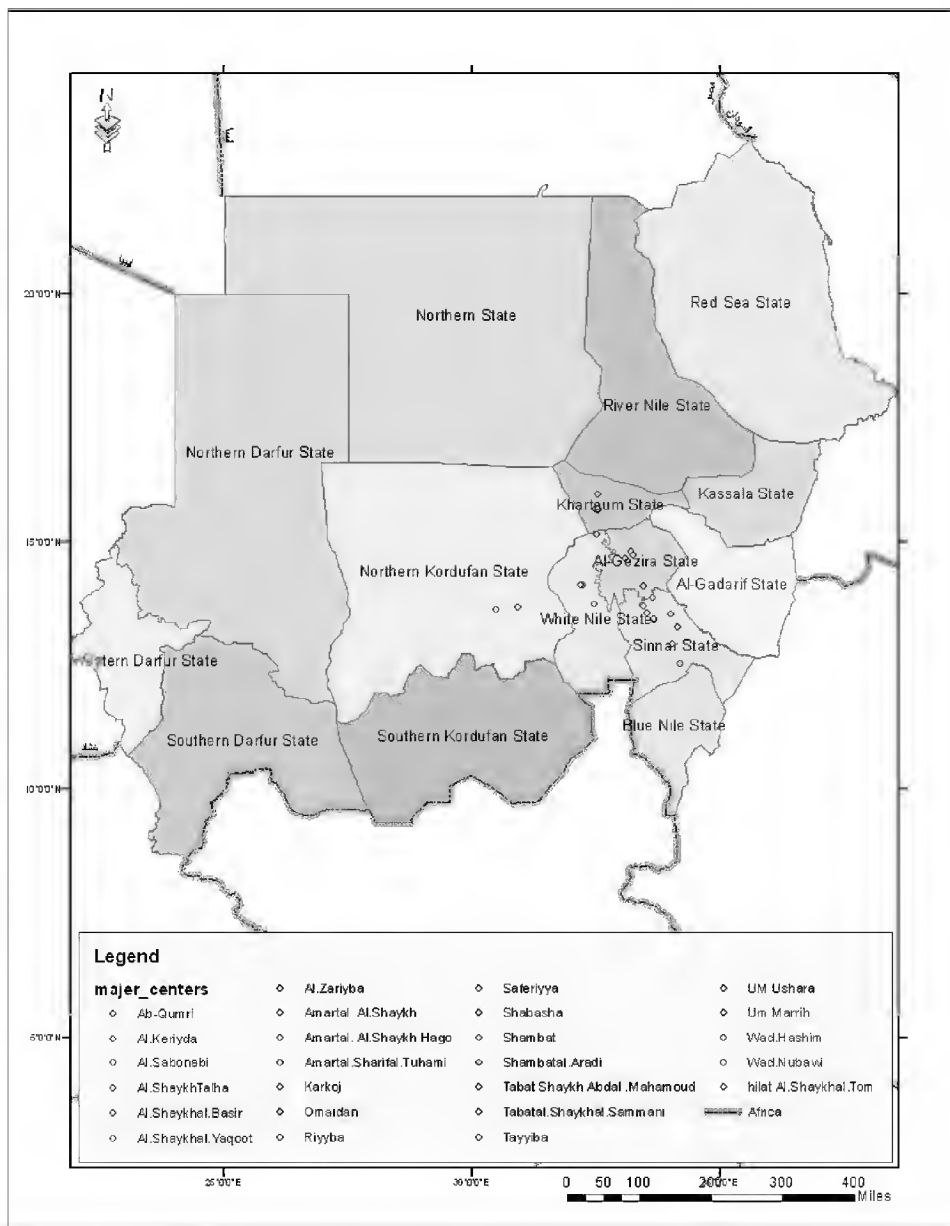
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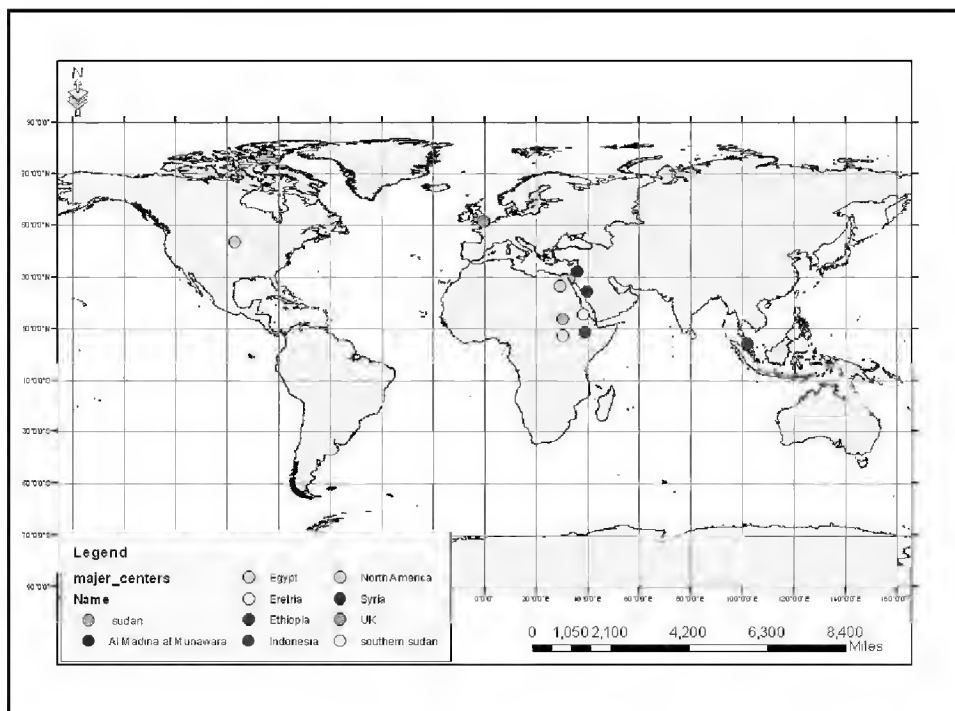
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The following table shows the system which I have followed for the transliteration of the letters of the Arabic alphabet. All Arabic terms are transliterated into Roman characters, in italics, proper names are given without italics, and words now incorporated into the common English lexicon are spelt using their English form. This also applies to certain proper nouns that are commonly transliterated differently. For example, I write ‘Sammāniyya’, to represent the spelling used in official communications by this *Ṣūfī* order in European languages. The word "Shaykh" with its abundant appearance it was treated as an English word not italicized.

'	ء
ṣ	ص
ḍ	ض
ḍ	ط
ẓ	ظ

'A	ع
Gh	غ
H	و
W	و
Y	ي
Long vowels	
Ā	ا
Ū	و
Ī	ي

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Abbreviations

a.s.: alayhi salām (Upon him be peace).

bt: bint "daughter".

ibn: son (of)

sw t: subhanu wa ta'la.

s.a.w: Ṣala Allāhu alayhi wa salam (May the peace and blessings of Allāh be upon him).

r.a.: radiya Allahu anhu, or anhum (May Allāh be satisfied with him, her or them).

w: (Sudanese dialect): son of (properly, walad). Son (of)



To

The men of the golden *silisla* of the *ṭarīqa*

Preface

I have been asked by Dr. Abdulgalil Abd Allāh Salih to write this introduction to his book: **The Sammāniyya: Doctrine, History and Future**. I have accepted to undertake this task because I believe the time has come for books and other forms of publications to be written in languages other than Arabic. As far as I know there is very little information about the Sammāniyya doctrine "*ṭarīqa*" which is available originally in Western languages like English, French, Spanish, Germanic etc. Yes, one can find translations to some material which is published in languages other than Arabic. But, what is rare is works like the present one which is written in English language to draw the attention to one of the most important and widely spreading *Ṣūfī* doctrines i.e. the Sammāniyya doctrine or "*ṭarīqa*".

The reader may wonder why I made a point of the significance of publishing in Western languages without mentioning the same need for publishing in non-Western languages. This should not be seen as suggesting that only publication in European language is important. Nothing can be far from the truth. One would love to see as many publications about the Sammāniyya *ṭarīqa* in all the languages used all over the

world. However, it goes without saying, that today, at this particular point in the developing history of mankind the issue of Islām became pivotal. This particularly the case in the West. Upheavals in the Islāmic world and some actions by Muslims adherents in different parts of the world have caused the attention of the news- followers and consequently media personnel and channels to focus on Islām as a religion as well as on Muslims. No region in the whole world competes with the degree of attention being paid today to Islām and issues relating to it as it is the case in Western countries.

One can sense a genuine craving by many in the West to have the chance to look at material which can help them to analyze and eventually understand the basic issues concerning Islām . The air is full of ideas, pictures, voices being dispatched from different corners of the earth claiming authenticity and impartiality when the majority of what is in the market are issued by non- specialists. Hence, this book, by Dr Abdulgalil Salih discussing an influential aspect of Islāmic thought and practice, which is *Ṣūfism*. Dr Salih made an admirable effort in collecting, the essential data to put together a coherent picture about the history of the Sammāniyya.

I expect that you will not fail to notice that through the title of the book prepares us to read about the history of the Sammāniyya *ṭarīqa* as practiced in different parts of the world, in fact the book focuses mainly on the Sammāniyya *ṭarīqa* within one country: Sudan. This does not mean that the Sammāniyya *ṭarīqa* is not found in other countries. The book mentions that the *ṭarīqa* is an international *ṭarīqa* and it is found in a number of countries in Africa such as: Egypt, Nigeria, Ethiopia, Eritrea, Somalia and South Africa. The Sammāniyya is also found in Saudi Arabia, Yemen, India, Indonesia, Britain, USA as well as in many other countries. It is not unwarranted to claim that Sammāniyya *ṭarīqa* is widespread. This is the case of most of the famous *Ṣūfī* doctrines. They are found in different parts of the world and confined to one or two countries. The reason behind the spread is simple. *Ṣūfism* is one of the most recognized and both accepted and respected schools of Islām . In fact, it is the main vehicle through which Islām as religion has spread in several areas and resided in great number of countries.

Ṣūfism is a doctrine, a way , a method school “*ṭarīqa* ” that has its roots in the teachings of Islām as found in the Quran and *HADĪTH* i.e “the sayings and teachings of prophet Muḥammad

peace be upon him ”the Quran says in one of the verses :”*qad aflag man zakaha*” meaning :the person who purifies it i.e his soul , will succeed,,(Surah No.91 “*Alshams*” verse No.9) the ideas expressed in this verse summarises one of the most important pillars upon which *Sufism* rests . The sincere companions of the prophet peace be upon him worked very hard to attain the status of “*tazkiya*”i.e purification. To achieve this, they made it their business to their souls under constant scrutiny , they keep an open eye to observe all its colours and shapes. Those who mastered this science of watching the soul tell us that it has no constant state. The soul is an every moving and changing entity. Sometime it is an exemplary companion full of that it is good pushing you to do everything that is accepted as good. Yet, the same soul which has strong grip on the emotions and motives of human beings can order her mate to be human devil .and in many cases the human being who is being guided by this soul, in her devilish mood, falls prey to her temptation and misbehaves. Thus man falls from the pedestal of higher sublime performance to the gutter of the debase.

This practice of attempting to attain the ultimate good in human behavior was kept alive by the followers of the companions of the prophet “peace be upon him “the goal was set along the time

by the teachings of Islām as were handed down by the prophet and his companions and their followers. *Ṣūfīsm* bases its teachings on the belief that: purification of the soul is the ultimate and greatest target which ambitious and true believers should aim to fulfill. Since human beings are what they are, we notice that each is endowed by a different degree of ambition and resilience. Hence , they attempt with different degrees of vigour to force their souls to submit to their wills rather than they become blindly guided by the changing whims of their souls :under the large banner of *Ṣūfīsm* many sub-school “*ṭarīqa* ” of *Ṣūfīsm* are encompassed. They all have the same target, they all share the same basic requirement of *Ṣūfīsm* .

Ṣūfīsm is school of true believer. Members of the school should believe that Allāh Almighty is one and only one God. They should believe that prophet Muḥammad is messenger of Allāh and that the holly Quran is word of Allāh. Follows this is believe in the presence of angels and that Allāh will resurrect people after they die and send the good to paradise and the bad to hell. Believers should accept the “*kaaba*” in Makaa as the point to which Muslims should turn when they pray. These as mentioned before, are basic elements in the belief of Muslims.

Ṣūfism is based on the idea that there are degrees of everything. There are degrees of belief, there are degrees of rewards. Paradise is not just one place where all the good people live. There are different strata in paradise. for example, there are levels even in paradise for people who are good and levels for people who are very good and levels for example for those who are excellent. These are different levels of reward correspond, to some extent, to the level of good that a person does in this present life. Levels of good tie with levels of awareness of presence of Allāh as a scrutinizer and a continuous assessor of the deeds of human beings.

Ṣūfists made their choice long ago that they want to compete for the highest possible attainable position in paradise. Why? Because the prophet “peace be upon him” advised Muslims to ask for the “*alfirdous al’ala min aljana*” i.e Muslim should work hard and ask Allāh to place him in the highest and grandest position in paradise. That is level where the prophet “peace be upon him” and other prophet sent by Allāh messengers sent by Allāh reside. Next to them are those people who are highly rewarded.

That there are levels is alluded to in the *ḥadīth* i.e “saying of the prophet Muḥammad “peace be upon him” that are narrated

by *khalifa* Omer Ibn Al-Khatab “ known sometime as *ḥadīth jibril*”. In this *ḥadīth*, Jibril “ the master of angles” “may he blessed by Allāh “ came to the prophet in the form of a man ,while the prophet was talking to his companions “ may they blessed by Allāh “.Jibril” may Allāh bless him “ intended to teach the companions a lesson . So, he asked the prophet “peace be upon him ” three questions :one about the elements that summarize the requirements of worshipping as set in Islām .question two was about the element that constitute true belief, for example belief in Allāh and the prophet etc. the third question was about the level of “*ihsan*” i.e. perfection . The prophet said that the *ihsan* is to worship Allāh as if you are seeing him , if you do not see him , he is watching you . The *Sūfīs* took this as their motto and a summary of their target. Level of *ihsan* is what a true *Sūfī* should aim for. From the *ḥadīth* they gleaned that if you worship Allāh as if you are seeing him, this requires that one has to be sincere in his prayers and perform them with absolute perfection since Allāh is watching.

Because Allāh is continuously watching us, we must always be aware that we are being watched, every second or minute of the day .This being the case, one has to be always in state of prayer.

While saying your prayers you obviously in prayer. But even when you are driving your car or waiting for the bus, you should be praying. The simplest form of prayer in Islām is *dhikr*. If the idea or Name of Allah crosses your mind or if you mention his Name "Allāh" or any of His many names, you will be in a state of "*dhikr*" i.e. prayer. One of the core jobs required to be done by any *Ṣūfī*, is the job of *dhikr*. If the idea *dhikr* is the act of the repeating the Name of Allāh or any of his other names many times. The more you do "*dhikr*" the greater would be your reward. You would be rewarded in this life or in the next or in both of them

At the beginning "*taṣawwuf*" i.e. worshipping as a *Ṣūfī* was an individual act. One of the earliest names in association with "*taṣawwuf*" was Imam Ali Zyan al-Abdeen, the grandson of the 4th Muslim Caliph Ali ibn Abi-Talib the cousin of the prophet Muḥammad "peace be upon him". Zayn al-Abdeen and other practitioners knew that the way to perfection was to do all good and refrain from what is bad. Fasting, *dhikr* caring for the needy, praying through the night and not caring for riches of this life were among many of values and deeds *Ṣūfīs* considered crucial to achieve their set goals.

This individual form of *taṣawwuf* continued till the appearance of Shaykh Abdul- Qadir al-Jayilni in Baghdad (born 470 hijri). Authenticated historical data suggest that Shaykh Abdul -Qadir al-Jayilni became the first Shaykh in Islām ic *Ṣūfism* to group a number of individual *Ṣūfis* under his guidance . His “*ṭarīqa* ” i.e. school ,came to be known as “the Qadiriyya”. It is claimed to be the most famous *Ṣūfis ṭarīqa* . A number of the students of the Qadiriyya *ṭarīqa* excelled and have been given an “*ijaza*” i.e a certificate from the master indicating that they are now qualified to start their own schools and teach students the essential subjects one needs to be good and useful Muslim these included learning how to read Quran ,as well as memorizing Quran .they give lessons on “*tafseer*” i.e interpretation of Quran ,”*fiqh*” i.e. Islām ic jurisprudence , “*seera*” i.e the history of Islām and the major incidences that took place in the past and had their effect on religion and the general welfare of the believer . In additions to that, they gave lessons on Arabic language since it is the language of the Quran and it was logical to expect a person who teaches Quran to master Arabic language. Side by side with these subjects the *ṭarīqa* Shaykhs used to teach their student the facets and dimensions of “*Ṣūfism*” in order to help them to become excellent worshipers.

One of the acknowledged customs among those graduates is to make known the names of the sheiks who instructed them and those who instructed their Shaykh though the path, “*ṭarīqa* ” this being the case, one will find many leaders or different “*ṭarīqas*” mention name of their Shaykhs and the Shaykhs of their Shaykhs; repeating this process till one ends the Qadiriyya *ṭarīqa* as the starting point.

Dr Salih tells the readers of this book that the Sammāniya *ṭarīqa* is not an exception. Its *Shuyukhs* are part of the *Shuyukhs* chain “known in Arabic as *SILSILA*” that ends with Qadiriyya *Ṭarīqa* as the original source . The Sammāniya *Ṭarīqa* got the name from that of its founder Shaykh Muḥammad Abulkareem al-Sammān born (1130higri). He is the grand grandson of Caliph Abubakr al-Sidiq the 1st caliph . Shaykh al-Sammān was initiated by Shaykh Mustafa al Bakri born (1099 higri) . Shaykh al-Sammān got “*Ijaza*” from Shaykh al-Bakrī in al-*Ṭarīqa* Alkhalwatiyya. In addition he was taught by other Shaykhs and become qualified and permitted to teach and give “*ijaza*” in the following *ṭarīqas*: the Qadiriyya, the Naqshbandiyya, Alanfassya, and Almuafaqa the Khalwatiyya.

The advent of the Sammāniyya *ṭarīqa* began in the Sudan when Shaykh Aḥmad al-Ṭayyib b. al-Bashīr" came back from Hajj. Shaykh Aḥmad al-Ṭayyib "born 1155" went to perform Hajj when he was 16 years old. After finishing Hajj he left *Makah* to visit *al-Madiena al-Monawara*. There, he met Shaykh Muḥammad al-Sammān "founder of Sammāniyya *ṭarīqa* ". Shaykh Ahmad al-Ṭayyib enrolled in the school of Muḥammad al-Sammān and stayed there for seven years. Shaykh al-Sammān decided that Shaykh Aḥmad al-Ṭayyib became qualified enough to be awarded "*ijaza*" in a number of *ṭarīqas*. These were: the Sammāniyya, the Khalwatiyya , Alanfassya, the Naqshabandiya, the Qadiriyya, and Almufaqa for both Shaykh al-Sammān and his student Ahmad al-Ṭayyib, Sammāniyya *ṭarīqa* had a central position.

Dr Salih in this present book gives a good summary of the general biography of Shaykh Ahmad al-Ṭayyib . He has equally done a very good job in tracing the different Shaykhs of the Sammāniyya in Sudan and supplied useful biographical data about each one. The information given covers areas like the date of birth of each Shaykh and a summary about his education, mentioning the Shaykhs who had influenced him and would include information about his students and some of their major

achievements. The biographical survey of the history of Shaykhs of the *ṭarīqa* Sammāniyya draws attention to the wide geographical areas covered by Shaykhs of the Sammsniyya. They established schools for teaching the Quran and other religious subject plus Arabic. These schools are known as “*khalawi*” “the singular of “*khalawi*” is “*khalwa*”. The Sammāniyya “*khalwas*” i.e. school can be found in all parts of Sudan. Some are in central Sudan. Other are in Western Sudan and others in the North and others are located in the South as well as Eastern Sudan. Some of these schools are old and were founded more than 250 years ago.

The survey of the Sammāniyya schools and Shaykhs gives the reader a good picture about the history of the *ṭarīqa* since it covers very old schools. At the same time the survey gives a good summary of the present situation regarding the activities engaged in today by the different Shaykhs and their *khalawi*. These activities draw a picture of the main aspect of the doctrine and set of belief that inform *ṭarīqa* Sammāniyya .The doctrine is duplicated by most of the popular *Ṣūfist ṭarīqas*. It is not surprising to find duplicity in the doctrine since the target is the same and the original ideas came from the same roots;

namely, the Quran and *Ḥadīth* of prophet Muḥammad “peace be upon him”

In his discussion of the future of the Sammāniyya, Dr Salih mentions that the Sammāniyya will flourish. This is expected to be true for all the major *Ṣūfī ṭarīqa* . He reasons that there is a general acceptance of because *Ṣūfis* of the essence of moderation in its understanding of Islām . The world today shies away from extreme and violent views related to religions. Accordingly, the author, Dr .Salih, predicts that this will help *Ṣūfism* , including Sammāniyya ,to grow and spread.

Dr Salih recommends that the Sammāniyya and the other *Ṣūfī ṭarīqas* should appeal to the “education mind”. He says “*tasawwuf* should necessarily be linked with real events and its objectives expressed in a scientific manner. Its attraction will thus reach beyond the poor, the distressed, under education and the downtrodden who at present make up the bulk of its following “. This quotation from the chapter titled **The Future of the Sammāniyya** is very interesting. It echoes the popular criticism launched against *Ṣūfism*. It talks about two main points that critics believe about *Ṣūfism*:

1. The *Ṣūfī* discourse does not appeal to the educated mind

2. The bulk of followers of *Ṣūfīsm* are poor and under educated

In the following paragraphs I will try to tackle the points mentioned above since they have been very much in circulation during the past recent years. *Ṣūfīsm*, in general, and Sammāniyya *ṭarīqa* in particular, has been experiencing unprecedented surge in the number of followers . This led to great increase in the number of hours granted on TV talk shows that discuss issues related to *Ṣūfīsm*. TV shows stimulated the appetite of personnel working in the media especially in e.g newspaper and radio stations. Those quickly jumped on the wagon of the *Ṣūfī* – debate there are four main reasons for this:

1. Satellite television gave birth to a number of TV stations. In addition to that, the government gave permission to launch a number of newspapers of radio stations.

2. Add to this an increasing number of newspapers found their way to the market.

3. The internet and smart mobile phones become very common.

The above three points cover the wide space provided by the different means used by the media .this large space needed to be filled. Here comes the fourth point.

4. A number of Sudanese expatriates working, in a broad, in particular , in certain Arab countries ,came back home loaded

with a gigantic load of religious zeal. High among their agenda, was the need stop the expansion of *Ṣūfīsm* in the world in general, and in Sudan particular. The cause of the dispute between them and *Ṣūfīsm* lies within the circle of FANATICS against MODERATES.

The favorite item in the propaganda against *Ṣūfīsm* is the claim that *Ṣūfī* Shaykhs can only attract poor and uneducated people because these are simple minded people. Built on the followers of *Ṣūfīsm* as simple people is to suggest that *Ṣūfī* Shaykhs exploit these simple people financially

Nothing can be far from the truth. (A) if these people, generally poor, they can be immune from being exploited financially since they have nothing to give (B) The survey done by Dr.Salih shows that almost 90%of the areas where those Shaykhs started their “*khalwas*” i.e Quran schools are in the country not in towns or even in big villages. Most of those schools started in remote areas away from the towns and in the middle of the places populated by nomads and farmers who are definitely poor. Here, in these remote place *Ṣūfī* Shaykhs lived and started their “*khalwas*” One has to mention that students in “*khalwas* pay no fees. They live in the area “*khalwa*” and given

free food and education in Islāmic religion . Usually these places chosen by the Shaykhs are places forgotten by government planning which, generally , does not include in its agenda any building of school. So the only possible means of education available to these poor people is providing by *Ṣūfī* Shaykhs .And speaking of poor people , recent statistics published in newspapers put the number of people who are classified as poor in the Sudan to be almost 50%of the total population in the country . Now we ask those who criticize *Ṣūfism* for being working within the poor if not for *Ṣūfī* Shaykhs who would have taught those people reading and writing the Quran and other religious subjects like interpretation of the Quran and *Ḥadīth* of the prophet “peace be upon him” ? Here we are talking about the educational needs of a very large number of people living outside the education plan of the government.

At this present juncture we may need to consider the claim made by critics of *Ṣūfism* that *Ṣūfism* attracts the poor and the uneducated . This definitely contradicts well proven.

Observations of the stark naked facts. *Ṣūfism*, in general ,and Sammāniyya *ṭarīqa* in particular ,have followers today . Who

cover the different levels in the financial, educational and welfare strata. It is true that among the followers of the Sammāniyya *ṭarīqa* there are uneducated people who are followers of the *Ṣūfī ṭarīqa*. Some of these educated are very highly educated. Among them are university professors, medical doctors , engineers , teachers super high government officials as well as very successful business people and very rich men and women inside and outside Sudan . The Sammāniyya *ṭarīqa* and other *Ṣūfī ṭarīqas* definitely succeeded in attracting followers who cover the wide spectrum of human society. Today their membership includes the poor and the rich; the uneducated and the highly educated; unemployed and the highly employed, the membership of the *ṭarīqa* includes men and women ;young and old, you will find all the social branches of the human society present under the guidance of a Sammāniyya *Ṣūfī* Shaykhs or the Shaykhs of another *Ṣūfī ṭarīqa*.

This should not come to any one as a surprise . *Ṭarīqa Shuyukh* are, usually , educated .Shaykh Ahmad al-Ṭayyib, the founder of Sammāniyya *ṭarīqa* in Sudan was a great lover of education . Reading his biography you will come across the names of the numbers of the people who taught him . This may sound

normal to you . However , you need to know that those teachers did not come to his village to teach him. He had to travel , when he was very young , from one location to another and had to stay in the village of his chosen teacher for months ,if not more. After finishing the prescribed course he moves again to a different Shaykh to learn something different. His biography tells you that he stayed seven years in *al-Madina al-Manawara* to learn from his teacher Shaykh Muḥammad al-Sammāni . You will also, read that he made teaching part of his life . What is more, he knew that he had acquired very rich and precious knowledge that humanity can benefit from .Because of this he turned his attention to writing . Every educated person knows that written works are not equal in depth and value. Shaykh Aḥmad al-Ṭayyib wrote about the precious and valuable in human knowledge . For him that was to write about Allāh. How to do *dhikr* for Him. How to seek the crown of ALL KNOWLEDGE. That is the knowledge of ALLĀH.

Many Shaykhs in Sammāniyya *ṭarīqa* attempted to do some of the same. They wrote in prose as well as in verse. Beautiful poems were composed . Their messages varied. The poems tackled subjects which dealt with showing the way to know all about Allāh. They also attempted issues concerning the prophet

“peace be upon him “. And they described in their writings the best method to resist ugly temptations and propagate good behavior. Shaykh al-Burai ,a famous Sammāni Shaykh has written more than 1000 poems, most of the poems are published .No one can claim that the man who wrote those poems is uneducated .Shaykh Muḥammad Suroor “from Tabat centre of Sammāniyya” is about to finish along poem which deals with Islāmic *fiqh* “jurisprudence” . In this poem he addresses the issue of the different point covered in “*fiqh*” and discusses them. His grand-grandfather *Alustaz* Shaykh Abd al-Mahmoud Nūr al-Dā'im preceded him in writing a comprehensive poem about the rudiments and the most important element related to the centrality of the idea of the oneness of Allāh Almighty in Islām . As mentioned Sammāniyya Shaykhs were/are known for their interest in education. Dr Salih tells you that Shaykh al-Yaqoot's personal library contains more than 10,000 books and magazines that cover religion, astronomy and science . In this book you will read that Shaykh professor Hassan al-Fatih Qaribullah worked as the president of Omdruman Islāmic University . This present book mentions that he wrote more than 100 books on different subjects.

Books can be about simple straight forward subjects which any ordinary person who can read and write will be able to understand their message. On the other hand, there are books which tackle complex issues. The degree of complexity involved depends on the degree of depth the writer attempts to invite his reader to experience when he reads the book. Shaykh Aḥmad al-Ṭayyib has written books that can be digested by any educated person and, on the other hand, he wrote books that demand adequate background knowledge and great diligence on the part of the reader . An example of the latter is “*kitab alhikam*” i.e **The book of wise sayings**. He followed this with his book “*Sharh Alhikam*” i.e . The subject of the book is about one of the core areas that *Ṣūfism* attempts to help people to come to grip with, namely , the idea that Allāh is one and there is no other God but Allāh . Shaykh Abdal -Mahmoud Nūr al-Dam (the founder of Tabat centre of the Sāmāniyya *ṭarīqa*) has written a very comprehensive interpretation of his grandfather's Shaykh Aḥmad al-Ṭayyib book “*kitab alhikm*” it is a massive book which covers two volumes (almost one thousand pages) .The title of this book is “*Rawd almany wa Majalis alauns was altahany :Sharh alhikam al-Tyayibiya*” i.e

The Garden of Meanings: interpretation of the Tayyib's Wise sayings.

Shaykh Abd al-Mahmoud Nūr al-Dā'im is widely known among *Ṣūfī* and non-*Ṣūfī* students in Sudan as well as in other countries .He is generally referred to as “*alustaz*” i.e . **The Master** or **TheTeacher**. He is definitely the only *Ṣūfī* Shaykh who is known by this title “*Alustaz*” . This is not without good reason, ever since he founded Tabat as his place of residence and teaching he gained the reputation as a scholar. All those who came to know him were struck by one and the same idea : that Shaykh Abd al-Mahmoud was a very learnt person and a very extraordinary scholar . He produced eighty five books (85 books). The method he used in his composition of books was definitely unique and there is no report that it has been done in the same way whether before or after *Alustaz* Shaykh Abd al-Mahmoud. This is how he used to do it. He would sit down with five of his students. Each student would have his pen and notebook ready. Then *Alustaz* Shaykh Abd al-Mahmoud would start dictating five different books on different and diverse subjects; one book to each student. He would dictate books on *Taṣawwuf* ,*fiqh* i.e jurisprudence, one or two poetry books. Another book on “*tafseer*” i.e . Interpretation of Quran and so

on . The books he produced in any subject are/were considered as mature, rich and full. He was one of the first Sudanese scholars to write a full –fledged book i.e. not just an essay on travel literature. His book “ *aldura althameena fi akhbar alrihlaila makkah was almadiena*” i.e. **The precious jewel in the story of the trip to Mecca and al-Madina** is an example of travel literature . This book is also referred to as “*alrihla alhijazza*’ i.e. **The Trip to Hijaz.**

In the area of biography he composed a book which became very famous. This is “*azaheer alriyad*” i.e. **The Flowers of Gardens.** This is a well-known book. It is famous within two conflicting circles. It is well accepted and celebrated by those who adhere to the *Ṣūfī ṭarīqas*. On the other hand, it is continuously criticized by adherents of an extreme Islāmic group .One major point of difference is about the concept of “*karāma*” this refers to supernatural deeds which are performed by human being who are not prophets. *Ṣūfī* adherents believe that some gifted Shaykhs are capable of performing *karāma* . The other group is a group famous for its extremism and fanaticism. Hence , it is not surprising that it finds *karāma* hard to believe and hence criticizes and ridicules the many stories found in “*azaheer alriyad*” which contain examples of *karāma*

performed by this or that *Ṣūfī* Shaykh whose biography is given in the book .

This is neither the place nor the occasion to give a comprehensive view of the idea of *karāma* in Islām . It is enough to point out that *karāma* is a well-known concept in Islām . Since the early days of Islām a number of the companions of the prophet ‘peace be upon him’ were reported to have been associated with one or more stories which can be described as supernatural. Hence, they are classified as *karāma* . One does not need to say that those companions of the prophet ‘peace be upon him’ and those who came after them were not prophets. They were simple very good people who were endowed with the capability to perform unnatural deeds. Since performing of *karāma* is a very well documented phenomenon in Islām since its infant days one understand the logic behind the rejection of extremists to the stories related to some *Ṣūfī* Shaykh who were reputed to have performed *karāma*.

One last point about *karāma* in relation to the *Ṣūfī* thought is that *karāma* is not any way central to the *Ṣūfī ṭarīqa s*. It is not the job of the *Ṣūfī* Shaykh to perform *karāma* in fact *karāma* has a minor incidental position within the greater scope of *Ṣūfism*. Its position in the hierarchy of the essential requirement

does not promote or demote the *Ṣūfī* ideas *karāma* performing is definitely not a target or a must –have characteristic of any *Ṣūfī* Shaykh neither today nor in the past . Furthermore, *karāma* performing is not teachable. It is God – given. So if a certain Shaykh performs a *karāma* *Ṣūfī* scholars do not attribute that performance to the particular Shaykh but to Allāh Almighty. All this being said it remains a fact that many *Ṣūfī* Shaykh were witnessed by multitudes of people to perform *karāma* .whether people believe this or deny it or ridicule it, *karāma* performed by *Ṣūfī* Shaykhs in the past and in this present day is well known within the Sammāniyya *ṭarīqa* and other *ṭarīqa* within and outside Sudan . It is a very common phenomena. Denying it remain to be an unexplainable practice in the face of concrete evidence that *karāma* is not the work of imagination or fiction or cinematic illusion . *Karāma* was witnessed by many watchers in areas which did not enjoy an ounce of scientific innovation. *karāma* was widely documented in places where even electricity is unknown.

Shaykh Abd al-Mahmoud al-Hafyan , a grandson of *Alustaz* Abd al-Mahmoud Nūr al-Dā'im says that the best *karāma* that should be performed today is to follow the right path , the straight path that leads one to know about Allāh Almighty this

is based on the idea that in today's world with all the usual agents of evil besieging Man anyone who can escape their clutches would be performing a type of *karāma*. The traditional members of the circle of evil were gluttony, envy, anger temptation etc. Today agent of evil become adept at the art of propagating massive evil through the help of extremism and fanaticism. Therefore escaping from all those agents would be a feat no- less than performing a big- scale *karāma*.

Shaykh Abdul-Qadir al-Jayīli, son of Abd al-Mahmoud Nūr al-Dā'im, and his caliph in Tabat did not write a books or long poems. Instead, he wrote a few short poems. However, each of these poems could be taken as a well written abstract for a magnificent and thorough book on the subject of behaving according to the manifesto set forward by Islām as handed down through centuries from its two main sources of code, namely , the Quran and sayings of prophet “peace be upon him”

Today , any seeker of an all –inclusive and informative book on *Ṣūfism* would be well –advised to get hold of the books written by Shaykh Abd al-Mahmoud al-Hafyan grandson of *Alustath* Abd al-Mahmoud Nūr al-Dā'im and his second caliph in the Sammniyya center at Tabat .His most famous book is “*Nadharat fi al-Taṣawwuf al-Islām i*” .i.e Views on Islāmic

Mysticism . This is an encyclopedic work extends to cover seven volumes .Each volume has a different title and extends to more than 450 pages .This work is not commonplace book on the subject of *Ṣūfīsm* . The least that could be said to describe it is to say that it is both comprehensive and an in depth treatment of the subject .Definitely, it is not an elementary or intermediate analysis or discussion. It is as demanding and mind –boggling as advanced and extremely serious work can be . This is an encyclopedic endeavour that can stand alone in defense of the legitimacy and centrality of the idea of *Ṣūfīsm* in Islām . The only person who could try to demolish the grandiose status of this fantastic piece of scholarly product is the ignorant and jealous. No real educated scholar will ever come to deny its supremacy and its intellectual peak reaching credence. If any book written by man in relation to *Taṣawwuf* can ever be perfect, then ‘*nadharat fi al-Taṣawwuf al-Islām y*’ is a nominee. No wonder the Islāmic University of Omdurman has awarded Shaykh Abd al-Mahmoud al-Hafyan the degree of PhD for this excellent book.

Shaykh Abd al-Mahmoud al-Hafyan has authored a number of other books. They include poetry books in addition to two very important ones. The first one is “*Ijaalat alfikr fi ma Yathbut bihi*

al-Ṣawm waalfitr” i.e **Pondering on the Question of Deciding the First and last Day of Ramadan**. This has always been issue and cause of heated debates among serious Muslim scholars. In this book Shaykh Abd al-Mahmoud al-Hafyan set a very clear system for people to follow. His system had firm bases in Islāmic jurisprudence, science and Astronomy. Shaykh al-Hafyan also wrote what could be described as a monumental work in the subject of exquisite and lofty human behaviour . This is his book ”*alwasiyya*” i.e The Bequest . The book became a best seller and now its 13th edition is about to be printed. Five years ago the book was translated into English language and published

The survey given above is to put straight the record on education within the *Ṣūfī* enclave .No fair educated judge would fail to validate the claim that *Ṣūfism* ,in general , and the Sāmāniyya *ṭarīqa* in particular are at home with learning. *Ṣūfists* do not just aspire to the basic levels of learning and education but to most demanding levels of education and knowledge. The accusation that *Ṣūfism* is a religious practice that befits only the deprived and the ignorant, is a crippled accusation

This book by Dr. Salih , gives the reader a good chance to find out about the Sammāniyya *ṭarīqa* and its work to elevate the quality of the lives of its adherents. The author clarifies many issues which have clouded the minds of many fine and well equipped observers. One cannot say more about the excellent timing of the writing of this book in English. Its place in the shelves of bookshops and libraries is empty and readers must be impatient for its publication. This book will be of great help to those who are interested in the question of *Ṣūfism*, in general and in Sammāniyya *ṭarīqa* in particular. It will answer some of the many questions which occurred to interested parties in the past as well as to those in the present who still need clarification of important points. If the book could do this, and I am sure it will, then it has succeeded in illuminating the path for a deeper understanding of the subject it addressed.

Shaykh al-Jayīli Abd al -Mahmoud al-Hafyan

Tabat Centre of the
Sammāniyya

14- 12 -2014

Preface

This book "The Sammanniyya, Doctrine, History and Future" is a unique piece of research written by a dedicated scholar, Dr. Abdul-Jaleel Salih, an assistant professor of English at Al-Jazeera University. The book is composed of eight chapters; each chapter covers a particular aspect of the book. The book gives a comprehensive definition of *Sufism* and its introduction and spread in the Sudan. The Sammaninniya *Tariqa* in the country is thoroughly explored and its distinctive features are clearly highlighted and explained. Al-Shaikh Ahmad Attayib, the leader of this *Tariqa*, and his numerous students are properly portrayed in the book and their contributions in guiding people are indicated. In the final chapter, the author tries to forecast the future of this *Tariqa* in the country. Obviously, the author has put a tremendous effort in conducting this important piece of research. A considerable amount of very well documented information is carefully sought and scientifically used to enrich and support this important historical document. It goes without saying that the author's sophist orientation as well as his deep knowledge of the Sammanniyya *Tariqa* have provided the necessary fuel required to conduct this scholarly work. The book is written in clear impeccable English and this could give

this document a special significance and can nominate it for an international status. I personally feel that this work represents a real addition to Islamic library and I suggest that the Ministry Of Culture and Information should have the honor and shoulder the responsibility of publishing this book and make it accessible in all universities and public libraries.

Professor Abdul-Majeed Attayib

Sudan – Khartoum

2 – July – 2015

Introduction

This book traces the history of the Sāmmaniyya *Ṣūfī* order from its direct origin in *al-Madina al-Munawara* in 1718, following its earlier history, doctrine and future. The book has eight chapters. The opening chapter gives brief account about *Ṣūfīsm*, its early beginning, definition, and its relation to Islām . Chapter two sheds light on the history of Islām in Sudan, and the impact of *ṭasawwuf* in the process of the Islāmization of the Country. Whereas chapter three focuses on the Sammāniyya, the concept, history, the life of its founder Shaykh Muḥammad b. 'Abd al-Karīm al-Sāmman (1718-1775), the doctrine of the *ṭarīqa* and its spread around the world. Chapter four devotes to the arrival of the *ṭarīqa* to Sudan, the life and teachings of its pioneer Aḥmad al-Ṭayyib b.al-Bashīr (1742-1824). Chapter five concentrates on the story life of the earliest students of the *qutb* in the Sudan mainly Shaykh Aḥmad al-Ḭasir (d.1780), Shaykh al-Qurashī w. al-Zayn (d.1880), Shaykh Muḥammad Tōm w.Bānnaqā' (d.1851), and Shaykh Ḥasib al-Kubawi. Chapter six dedicates to the Students of the Shaykh Aḥmed's al-Ṭayyib students, or what it might be called the third generation of the *ṭarīqa*. The distinctive features of the *ṭarīqa* carries the title for chapter seven. And finally chapter eight examines the future of

the *ṭarīqa*. A number of academics have written excellent introductions to *Ṣūfīsm* that have been useful to me in providing basic references and view of the general theme of the concept. Some recent publications have been of particular interest, such as those by, Annemarie Schimmel (Schimmel (1975), Martin Lings (1975), Muḥammad Ansari (1985), Ḥasan Abu Hanieh (2011), Ernst (Ernst 1997), Aḥmad Busari & K. Kamarudin (2007), Geoffroy (Geoffroy 2009). Muḥammad Kandhelwi (2011) and Farida Khanama (2009). Several historians, researchers as well intellectuals come to point to the great influential role, that played by *Ṣūfīs* in the spread of Islām in Sudan, and then their unquestionable religious, social, educational, economic and cultural impact they have left in Sudanese life (Trimingham 1965, Daly 1971, Tuner 1979, al-Mahdi 1985, Metz 1991, Ābdr-Rhaim 1991, el-Affendi 1991, el-Ḥasan 1993, Warburg 1992, Manger 1993, McHugh 1993, O'Fahey 1994, Haider 1999, Holt 2000, Karrar 2000, Fadal 2003, Aḥmad 2003, Fadal Allāh 2004, el-Obeid 2005, Bushra 2005, Sercay 2008, Lobban 2010, Turabi 2012).

The Sammāniyya is one of the most famous, *Ṣūfī* orders in the Islāmic world. Its founder is the highly charismatic Muḥammad b. Ābd al-Karim al-Sammān (1132/1718 to 1189/1775), who was

born in Medina, to family of Quraish. Al-Sammān spent much of his life in Medina, and stayed at the historic house, owned by our master Abū-Bakr al-Siddiq(573-634), the first caliph to the prophet (PBUH). So, he lived and died in Medina. And his grave is in the Baqi, the oldest cemetery of the city, which indicates that, he was held in great respect, in his native town, as it was great honour to be granted, a last resting- place- there, so close to the graves of the prophets wives, and many celebrities of Yore(see chapter 3 p:115).The writers of the Sammāniyya have pointed out, that the Sāmmaniyya is a terminological name for a number of *ṭuruq* of which the main five orders are (Qādiriyya, Khalwatiyya, Naqshbandiyya, *ṭarīqat al-Anfas*, and *Ṭarīqat al-Muʿafaqa*,(see p.164). Shaykh Muḥammadal-Sammānis Khalwati, for he is student of Shaykh Muṣṭafā b. Kamāl Adin al-Bakrī (1687-1748). In addition he wore the mantle of the Qādiriyya, at the hand of the *muḥadith*, the leading *ḥadith* scholar, the *mufti* of the *Madina al-Munwara*, Shaykh Muḥammad Ṭahir al-Kurdi (1312.1400 A.H).Muḥammad al-Sammān (1718-1775) was a famous *ʿalim* and mystic, teaching in Madina. He was initiated into various other *ṭuruq* besides the Khalwatiyya (notably the Qādiriyya, Naqshbandiyya, and Shadhiliyya), and combined elements from

all of these into his own distinctive Khalwatiyya branch, which is usually called Sammāniyya (see Grandin 1985:173-5). Several of words of wisdoms and good tidings, have been attributed to al-Sammān, of these his sayings: 'And whoever took my *ṭarīqa*, and read my *wasilah*, and my prayer *Nuqtat Dairat al-Wjud*, the centre circle of the existence, I will put him in the way of the messenger of Allāh (PBUH)'. Al-Sammān authored several books, invocations, and litanies, but the most famous, which read by his followers around the world is his, *Jaliyat al-Kurbi wa Manilat al-Arb*. The invocation begins with:

ALLĀHU YĀ 'ALLĀHU YĀ 'ALLĀHU

YĀ MALJA' 'ALQĀSIDI YĀ GHAWTHĀHU

Allāh O Allāh O Allāh: O You The shelter for those

Who ever come to you. O my succour

NAD'ŪKA MUdTARRĪNA BISSIFĀTI

BIMAZHARI 'AL'ASMĀ BISIRRI 'ADHDHĀTI

We call on You and we are in real need for Your help.

We entreat to You by all attributes of Yours, by the appearances.

Al-Sammān had numerous students from *Maghrib*, the Sudan and Eretria, the *Hadramawt*, Afghanistan and Indonesia. And recently *murīds* in America, UK, have been accounted for him. Several of al-Sāmman students formed important *Ṣūfī* brotherhoods to disseminate his ideas and tradition. Among the most famous as well the important centres of the Sāmmaniyya, is in Sudan.

The Sammāniyya considers one of the revivalist movements which appeared in the Arab peninsula, during the second half of the 18th century. The *ṭarīqa* was born in Ḥijāz but very rapidly gained pre-eminence across the Muslim World. The emergence of the Muḥammad b. Abd al-Wahab (1703–1792), then his Wahhabism movement, and with its hostile doctrine towards *Ṣūfism*, negatively and by the passing of the time has affected the Sammāniyya in its birthplace i.e el-Hijaz.

The Sammāniyyain the Sudan represents one of the most important *Ṣūfī ṭurūq* in modern Sudan. The importance of the Sammāniyya lies in the fact that, it is one of the *Ṣūfī ṭurūq* that shaped the nature of Islām in Sudan. Moreover, it reflects the process of Sudanization of an orthodox *Ṣūfī-Ulamà"ṭarīqa* that

was founded in Hijaz¹. The order spread its wings in all corners of Sudan. One is not apt to find a single town or village, except that the Sāmmaniyya has devotees and lovers within it. The *ṭarīqa* has great contribution in Sudan, since was introduced into the Funj territories by a Sudanese disciple, Aḥmad al-Ṭayyib b. al-Bashīr", who was initiated in Medina by al-Sammāni himself about the year 1757-8. After much travelling, he returned to the Sudan². The family of Shaykh al-Ṭayyib is one of the most prominent and long-established clans of religious notables in Sudan. Aḥmad al-Ṭayyib is known as one of the most prolific *Ṣūfī* revivalist, in the history of Islām in Sudan. His biography informs that 'He is Aḥmad al-Ṭayyib b. *Mawlai* al-Bashīr b. Mālik, b. *al-ustaz* Muḥammad Surūr, the Abbasi, the Sammāni in his *ṭarīqa*, and Māliki in *madhab*'. Master Aḥmad al-Ṭayyib was born at Umm- Marrih, north of Omdurman in (1155-1742/3 -1239-1824 AH). His mother was Ruqayya bt. Rahama b. Muḥammad Surūr; his father, who was also his mother's cousin, was al-Bashīr b. Mālik b. Muḥammad

¹Amani Mohammad El-Obeid. The Sammāniyya *tariqa* in the Sudan, unpublished M.Sc. in political Science, University of Khartoum, faculty of Economic and Social Studies, 1997, p.i.

²Richard Gray. The Cambridge History of Africa, Volume 4, from 1600-1790. CUP.1979, P.70.

Surūr³. Aḥmad al-Ṭayyib was to infuse a new spirit into Sudanese *Ṣūfism*, leading to a renewed emphasis, not only on such practical aspects as *dhikr* (recital) and *madiḥ* (songs of praise) but also on the philosophy of *Ṣūfism*. Aḥmad felt the need for reform, and began to make contact, with the leading Shaykhs of his day, seeking to persuade them, to unite under his leadership, to revive its (the land's) people⁴. Shaykh Aḥmad al-Ṭayyib has visited Ḥijāz, Egypt, Iraq, Syria, Jerusalem, as well many Sudanese cities and villages (Qarib Allāh 2004). Several words of wisdom had attributed to him, like his saying: 'Do not love a man who performs outward *karāmāt*, and leads the people therewith; he corrupts His religion and will of a certainty return to his master' (see chapter 4p. 190). Of his speech (may Allāh be pleased with him), his saying: 'In the prophetic communion, the prophet (PBUH), never addressed me, except with al-Ṭayyib my son'. Also, of his speech 'I was in a *ḥadrah*, with all the *awalīya*, a call from Almighty (SWT) said: 'O the folk of *awalya*, al-Ṭayyib is among your Sultans⁵. And of his

³ Abd al-Mahamoud Nūr al-Dā'im. *Al-Kuus al-Mutra fi Maniqib al-Sada al-Arba*, 2008, p.109.

⁴ Ali, Ṣāliḥ Karrar. *Ṣūfī Brotherhood in Sudan*. Hurst. London.1992/

⁵ Abd al-Mahamoud Nūr al-Dā'im. *Azāhīr al-Ryāḍ fi Manāqib al-arif bi'llah al-Shaykh Aḥmad al-Ṭayyib*. 1965, p.176.

recorded sayings is "For every *walī* there is a path from {one of} the names {of God}; for me they are all paths". Again, "Today your Shaykh (Aḥmad al-Ṭayyib) is the Shaykh of all Shaykhs". And again, "The Messenger of God- may God bless and grant Him peace- has not been veiled from me an instant. I have not said or done anything without His permission'. "No one today is as close as I to the Messenger of God"⁶.

Aḥmad al-Ṭayyib is not only a *Ṣūfī* Shaykh of *ṭarīqa* , but he is scholar and writer. In this concern he wrote prolifically; in fact, a voluminous and unprecedented producer of writings was diagnostics of his generation, though he stood out of clearly from the rest in this regard. The bulk of his works treated mystical themes'. Shaykh Aḥmad al-Ṭayyib has written numbers of books, prayers supplications. Out of the many noted authored books is that masterpiece known as: *Kitab al-Ḥikam al-Mūsāma'a bi ljawher al-freed fi ilem al-Wuḥda wa al-Tawḥid*. Shortly, *kitab al-Ḥikam al-Ṭayyibiyya*, which comes into sixty-six wisdom. Aḥmad al-Ṭayyib enjoys numerous nicknames; they all denote the exalted rank of his *walyia* and spiritual sublime status among the *Awliyā'*: *Jebal* elixir, the

⁶ Neil McHugh. Holymen of the Blue Nile: The Making of an Arab- Islamic Community in the Nilotic, 1500-1850. Evanston. Northwestern University Press 1994. P.138.

mountain of elixir. *al-Sultan*, the Sultan. *al-Qawth*, the helper, *al-qutb*, the pole. *Rājil Um-Marrih*, the man of *Um-Marrih*.

In the academic circles, mainly the historical researches and *Ṣūfism* studies, the Sammāniyya is seen as a reformist, renewal *ṭarīqa*, (Abdelwahid 2008, Robinson 2004, el-Obeid1997 and 2005, Karrar 2000, O'Fahey 1993, el-Affendi 1991).

Meanwhile, and with less effort, following the different readings, which connected with the Sammāniyya , through varied epochs, it is noticeable that the history of the *ṭarīqa* , mainly on the writings of the western historians as well the researchers, had gone synonymous with the personality of Imam al-Mahdi (1823-1885), who sprang from the teachings of the *ṭarīqa* , and once a Sammāni Shaykh , through his teacher al-Qurashi w.al-Zayn (d.1880). Therefore, the Sammāniyya for many westerners deemed a militant as well political activist order.

The Sammāniyya attracts adherents from a variety of social classes, cultural backgrounds and age groups, particularly youth. 'Divisions and competition among the *Ṣūfis* enabled Aḥmad w. al-Bshir to attract initiates from all places, families and *ṭarīqas*, but in so doing, he also became heir to this very

fragmentation. He may have been "Shaykh of all Shaykh s" in a spiritual sense⁷. The travel of the *Shuyukh* of the *ṭarīqa* , for seeking *ilm* and the *Ṣūfī* pledge, and then returning equipped with what they had learnt, and their engaging in propagating the teachings of the their *Shuyukh*, through opening schools, *khalwas*, and performing the *ṭarīqa's* rites and traditions, in these new sites. All these have greatly contributed in the widespread of the *Sammāniyya*⁸. The poetic as well the prose production, chiefly the oral poetry such as *madiḥ*, have considerable contribution in the process of the *ṭarīqa* spreading, in this juncture the poems of al-Makawi (d.1943), Shaykh 'Abd al-Maḥmūd (d.1915), Shaykh Qarīb Allāh (d.1936), Shaykh al-Burai (1923-2005), Shaykh Muḥammad al-Ṣabonabi (11898- 1984), Shaykh Hashim (1905-1969), Shaykh Birayer (b.1824) and the poets of the *masīd* of Omaidan, just to name a

⁷Neil McHugh. Holymen of the Blue Nile: The Making of an Arab- Islamic Community in the Nilotic, 1500-1850. Evanston. Northwestern University Press.1994:140)

⁸Interview with al-Ḥāj 'Ābd al-Qādir Ḥamdān, Amarat Shaykh Haju, 1, 10, 2013.

few left its mark in the way of the dissemination of the *ṭarīqa*. Moreover, the variety of the *ṭarīqa* litanies as well the remembrances were also deemed an encourageable factor behind its widespread among the Sudanese. From another hand the spread out of Shaykh Aḥmad al-Ṭayyib sons and grandsons, in the all corners of the country as well outside, and then their intermarried with the scattered varied tribes across the Sudan, greatly comes to contribute in the dissemination of the *ṭarīqa* teachings. Lastly it could be said that, the immense striving as well the sincere struggle in devotion, have found to be plain proofed factor of its successful spread⁹. Sammāniyya is decentralized *ṭarīqa* , 'When it came to practice, the Sudanese Sammāniyya resembled the Egyptian Khalwatiyya- Bakriyya (as well as many *ṭarīqas*) in not subordinating its various branches and lodges, to systematic direction from the centre. Reverence to Shaykh Aḥmad al-Ṭayyib was not a negligible force for cohesion; and his reformist ideas and precepts did give the body, of his followers' greater drive and direction, than the older affiliations'. To the view of Ḥasan Maki, the Sudanese historian, the Sammāniya *Ṣūfī* order has played a very great role. Within that great role it has different activities cover all

⁹Interview with Abbas al-Ḥāj, university of Khartoum, 29, 9, 2013.

aspects of life, religion, education, health and social relations. Its contributions in the Sudanese setting are so obvious. The Sammāniyya is the oldest *ṭarīqa* that form the Sudanese mentality, and continued to practice the guidance, and providing *taslik*, in Funj State for about forty years'. Maki went on to add 'the Sammāniyya, grew with multi centres, and became one of the greatest *ṭuruq* in the contemporary Sudan; as well it wins the biggest scientific, spiritual and literary library'¹⁰. Concerning the social impact of the Sammāniyya. 'It could be said that, the Sammāniyya, is the most Sudanese *ṭarīqa* of followers, and has the most influential impact on the social sphere, with the most abundant production, in the literary as well the spiritual sphere. The Sammāniyya, could be considered a progressive branch of the Qādiriyya, but enjoys its own autonomy, at the same time. The Sammāniyya distinguished with its, concern with *Ṣūfī* elite thinking, writings, and editing in this field'. In fact the Sammāniyya, upon its arrival had found, the atmosphere ready, and this helps, in its expansion and spreading. Upon its entering the Sudan, the Sammāniyya based on presenting, the example, showing the model as a doctrine of *dawah*, and proselytizing techniques. The Sammāniyya's *Shuykh* introduced themselves,

¹⁰ See chapter five, p.

as religious scholars, and men of *ṭasawwuf*, have the methods in education, social reforming and change, on Islāmic bases. Shaykh Aḥmad al-Ṭayyib was enjoyed with all the qualities, which made him, qualified to play all the leading roles. The Sudanese accepted the Sammāniyya, as with what, were appeared on them of science, and their own concern to it. Mainly on what related to the Qur'ān, and the other sciences of the *shari'a*¹¹. The bulk of the Sammāniyya centres, which were established, in the Sudan, have the positive role, in learning the Qur'ān, and the other Islām ic sciences. And in each centre approximately there is a *khalwa*, for the memorization of the Qur'ān. 'Allāh Has granted, the *ṭarīqa*, a divine gift, rare to be found, among the Sudanese families. This gift has represented in the ability of the eloquent linguistic expression, shown in composing poetry, as well books writing. This way is known to al-Mirghani, and al-Tijani, but through the Sammāniyya, a lot of poets have emerged. 'The Sammāniyya is an open Sudanese *ṭarīqa*, since the second generation. Out of it several famous *khulafā'*", with such a high exalted status in the society have appeared, and outside of the family of Shaykh Aḥmad al-

¹¹Tariq Aḥmed Osman. *Al-Tarīqah al-Sammāniyyah wa athrah al-Dīni wa ll'jitmai fi ll'Sudan 1766- 1955*. PhD thesis, international African university, Khartoum, 2009, 2009, p.133.

Ṭayyib, of those, for example: Shaykh Muḥammad Waiqi Allāh, at the area of al-Zariba, in west of Sudan, and Shaykh Sharīf al-Khatim at Karkog, at the Blue Nile, and Shaykh Muḥammad Shatoot at Medani, Shaykh Muḥammad Tōm, at the central of Sudan, and his student Shaykh Birayer at White Nile".

The doctrine of the Sāmmaniyya does not perceive *Ṣūfī* doctrines as separate from the basic teachings of Islām . Rather, they are meditations that explore the deeper meanings and ramifications of these teachings: Believing in Allāh, His angels, His revealed books, His messengers and prophets, belief in the last day, belief in divine destiny, both its good and evil consequences. Strict adherence to prophet Muḥammad (PBUH), with self-determination to behave and this in accordance with the teachings of the Qur'ān. Sincere abiding with the Shaykhs' educational method based on the Qur'ān and the prophetic *Sunnah*, avoiding all the vices. Respectfulness to elders, showing mercy to youngsters, and obedience to the spiritual qualified Shaykh on what pleases Allāh. Strong self-determination to perform voluntary prayers. Pledge to fulfill the covenant of Allāh, follows His *Sharia* and abstain from His prohibitions plight. And working sincerely for imposing the law of Allāh.

The philosophy of As-Samrāniyyah is founded on *dhikr* 'invocation, *riyadah* 'practice, hunger, *Khalwah* seclusion and *tawu* 'humility. The essential part in this *ṭarīqah* is that the initiate should always remember the greatness of Allāh. This is considered important since the remembrance of Allāh's greatness is a factor in bringing the self under the control of the spirit. The follower should also empty his heart completely of all secular things and should consider the world as if it didn't exist at all. The stress in this *ṭarīqah* is on the heart. This is partly because the *Ṣūfīs* consider the heart as superior to the brain'¹²

In his masterpiece *Azāhīr al-Ryāḍ* the flowers of Orchards (1954: 102), Shaykh 'Abd al-Mahmūd Nūr al-Dā'im (1845-1915), has stated two ways for taking *bid'a*, in the Sammāniyya *Ṣūfī* order. In the very same book Shaykh , writes informing about the *assas* or the base of the *ṭarīqa*. According to him, there are of three categories come as follow: small, middle and grand. The following should be read and performed after each of the obligatory five daily prayers, *Astaghfir Allāh al-ghafūr*

¹² See Khadiga, A, Karrar, Aspects of Ṣūfism in the Sudan, 1975, p: 74, & Hasan al-Fatih, *Al-Dur al-Dīni wa al-Gitimai wa al-Fikeri (Il'ṭarīqa Al-Sammāniyyah)*. Muhanad. M. A. Khartoum, 2004, p: 46.

Ar-Raheem, I pray for the forgiveness of Allāh, the Oft-Forgiving, the Most Merciful. *Allāhuma Ṣalli ala Sayyidina Muhammed wa'ala alihi wa sallim*, O Allāh, praise our Master Muḥammad and his family, and grant them peace, *La illaha illa Allāh*, There is no God except Allāh, *Ya Allāh*, O Allāh *Ya Hu*, O He (see p.80). While out of the so many litanies of the *ṭarīqa*, that read in its different branches, is *rātibal-Sa'da*, the litany of happiness, composed by the founder Aḥmad al-Ṭayyib.

The ultimate goal of the *ṭarīqa* is to lead *murīds* from the stage of one's love of Allāh, {and by following His beloved prophet (PBUH)}, to the stage of being loved by Allāh, of course by the grace of Allāh, which is the greatest happiness:" *Say: if you love Allāh, follow me and Allāh will love you, and forgive your sins, for Allāh is Oft- Forgiving, the most Merciful*".

What distinctive features in the Sammāni doctrines and propagations methods as seen by the interviewees as well the references that being consulted by the author are found in the abiding by the Qur'ān, the *sunnah*, and *shari'a'*, adding to *ilm* and knowledge, the birthplace of the *ṭarīqa* at *al-Madina al-Munawara*, and then the charismatic personalities of the founders of the *ṭarīqa*, were found the main distinctive features,

counted in favour of the Sammāniyya's dissemination in Sudan and outside world. The future of the *ṭarīqa* is promising. 'To my view, the future of the *ṭarīqa* is linked with future of the *ṭasawwuf*, generally in Sudan. The future of *ṭasawwuf* indicates, the future for the *ṭarīqa*, that because the essence of the Sammāniyya, is the one of that of real essence of *ṭasawwuf*. 'I see the future for *Ṣūfism*, and not for any other sect, that all *Ṣūfi* orders now have the tendency toward the universality'¹³. (al-Hadi 2013, al-Ḥafyan, Ali 2013, al-Nūr, al-Ḥājj, Mālik 2013, Ḥamdan 2013).

On the attempt of documenting to the lives of the figures that have been recorded to, the writer has followed the selective method. Thus, the personalities which have been come through the pages of the book, in most cases represent the most prominent figures in the history of the *ṭarīqa* . In fact the preference is Godly-divine matter; the measuring is a concrete one, based on the senses, and the living reality. In most cases the founder of the *ṭarīqa's* branch is chosen, in addition to the current *khalīfa*, of the very same branch, however, if the book tried to document to the whole branches of the *ṭarīqa* , this no

¹³Interview with Abbas al-Ḥāj, Khartoum, 29, 9, 2013.

doubt need several volumes , with longer periods of years. Therefore, the book focuses on the *ṭarīqa'* main and central branches.

The main source for the current study of the Sammāniyya is by far the extremely abundant Sammāni literature itself. There exists, however, a rich body of materials from inside the order. They include the scholarly works of its masters; this literature may be divided into two major categories, though in practice these are often juxtaposed in the same works. One category is hagiographical and biographical anecdotes concerning them. Each person in this chain represents an important aspect of the order's heritage. Their sayings and writings, as well as hagiographical and biographical anecdotes concerning them, provide a wealth of information about the roots of the contemporary Sammāniyya. The *ṭarīqā* saintly figures provide meaning for the contemporary members of the *ṭarīqā* itself and also provide meaning for academic research, offering a privileged vantage point to observe the passage of time. In addition to the most recent source of documentation which deals with websites. Several of the *ṭarīqa's* branches have Arabic websites. Another source of significance which helped greatly in writing the book is the field tours made by the author to

different scatter branches of the Sammāniyya, and the valuable information and data provided by the respondents, each in his respective place. This wealth of material allows reconstructing in a fairly detailed manner the history, doctrine and teachings of the Sammāniyya. To make the text accessible to as wide a readership as possible, the author handle the book through English, specially this maybe the first attempt tries to explore the world of the Sammāniyya, bearing in mind the great and strong presence of the *ṭarīqa*, in Sudanese setting and outside. The Sammāniyya has reached out to people using the language, means and methodology of the time.

Shaykh ʿAbd al-Mahamoud Nūr al-Dā'im (1845-1915) considers the first noted figure documented for the Sammāniyya . His prolific writings represent the first exhaustive doctrinal corpus of the *ṭarīqa* . Out of the eighty famous works that he has penned is *Azāhīr al-Ryāḍ*, the flowers of orchards, '*Azāhīr al-Ryāḍ*' is his comprehensive account of the life and work of Aḥmad al-Ṭayyib, of his followers, and his Sammāni- Bashīr"i *ṭarīqa*. He divides his work into the following parts:

1-the childhood and education of Aḥmad al-Ṭayyib, prefaced by the prognostications of *Ṣūfīs* ("Knowers") concerning his future prominence

(pp.2-40)

2-Aḥmad al-Ṭayyib's two pilgrimages, his initiation by the founder of the Sammāniyya, Muḥammad b. 'Abd al-Karīm al-Sammāni, and his propagation of the order in Egypt (pp.40-82)

3-the bases of the Sammāniyya: its relationship to other *ṭarīqas* (pp.83-131)

4-the karāmat and sayings attributed to Aḥmad al-Ṭayyib, and his writings (pp.132- 237)

5-his sojourn in the Gezira, his return to Umm-Marrih, and his death (pp.238- 82)

6-biographical notices of 107 of his disciples and sixteen of his sons (pp. 283- 372)

Still unprecedented in the history of *Ṣūfī* scholarship and Arabic literature. He left his mark on the history of Sammāni thought¹⁴. 'Through his scholarship, his travels and contacts, 'Abd al-Mahmud is one of the major writers of the Nilotic

¹⁴ Neil McHugh. *Holy men of the Blue Nile: The Making of an Arab-Islamic Community in the Nilotic, 1500-1850*. Evanston. Northwestern University Press.1993, p.114.

Sudan, in the late 19th and early 20th centuries¹⁵. Another strongest Sammāni personality that emerged as illustrious and noted writer is Ḥasan al-Fatīḥ (1932-2005). 'The literary tradition within the descendants of Aḥmad al- Tayyib has flourished ever since at the various Sammāni centres in Omdurman, Ṭabat and elsewhere. The Qaribiyya branch in Omdurman, whose present (1993) Shaykh is Dr. Ḥasan Muḥammad al-Fatīḥ Qarīb Allāh, has been particularly effective in adapting the Sammāniyya tradition to a modern urban context¹⁶. While Shaykh al-Buri (1923-2005) appeared as the most influential researched figure of the *ṭarīqa*. 'Al-Zariba *masīd* has done great efforts to clear out the illiteracy of a lot of children, who are not only those who are in the surrounding areas, but the children from the far away districts. It is well-known that illiteracy in the Sudan is over 80%, and the capacity of the elementary schools is far beyond the children population who are seven years of age, then we could notice the considerable contribution of such institutions, bearing in mind that there are many other institutions all over the Sudan.

¹⁵S, R, O'Fahey. Arabic Literature of Africa. Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. The Netherland.1994, p.98.

¹⁶Ibid: 8

Secondly, if we think about the social functions which are carried out by Al-Zariba as an institution, we notice that it has many contributions in this aspect, but here within I shall direct the attention to very specific samples. For example this institution as a place being open for different ethnic groups and nevertheless it encourages Sudanese people without any sign of racial discrimination to come and unite together as Muslims in one social society, looking only one at the benefits that they could do for themselves by such unity, and all people having equal rights, without any differentiation on ethnic basis concerning marriage or work. This for sure diminishes racial crises. Shaykh Al-Bura'e was advocating co-operative marriage of more than one thousands of youth who are lodging in villages around Al-Zariba. This means that more than five hundred new families were added to the society. Also if we put in mind the AIDS disease which is the global illness of today. For sure this institution had given the society one of the disease deterrents by keeping the sexual need to be within the family and thus the community health has been served¹⁷. 'But the *masīd* was also a centre of traditional Islāmic learning, strengthening and

¹⁷Farah, Eisa Mohamad. Al-Zariba: A case study, published paper, Institute of African and Asian studies, University of Khartoum, 21-23- March, 2006, p.3.

renewing the inherited but fragile cultural identity of these mostly rural Muslims. At different levels, there was the basic committing to memory of the Koran for elementary students, then the study of *ḥadīth* (a narration on the life of the Prophet) and of *fiqh* law (law interpreted from the Koran by elders; not the more hardline *sharīah* law) for the more mature, and, for the more advanced, even commentaries on the Koran and books of *Ṣūfism*¹⁸. Another famous Sāmmani personality deserves study and investigation is the ascetic, Shaykh Muḥammad Aḥmad Abū-Ezza (b-1932), what distinguished this Sāmmani figure, is the efforts that have led to the establishment of an entire village of Qur'ān. Um-Oshara, in the State of north Kordofan, between the cities of Om-Rawaba and Tandalti, which joined more than six thousands students of the Qur'ān, as the most recent statistics stated.

I have considered elements of continuity and adaptation between past and present doctrines and practices. The past targeted the birth of the *ṭarīqa*, with having biographies to the earliest founders, while the present focusing on the current

¹⁸<http://www.questia.com/library/1P2-1972646/the-islamic-world-is-too-often-portrayed-as-a-realm>.

activities in various branches of the *ṭarīqa*, and then the future, how the current *khulafāʾ* of the *ṭarīqa* see the future. The *Shuyukh* of the *Sammāniyya* have facilitated the expansion of their order in the West, and perpetuated a fairly traditional *Ṣūfī* heritage in the modern world. They have done so by combining strong commitment to core doctrines and adaptability to contexts of practice. The strong commitment to the *Ṣūfī* core doctrine, *ilm*, authoring and writings, in addition to the birthplace of the *ṭarīqa*, in *al-Madina and al-Munwara*, with the strong personality of the founder and his students afterwards, adding to the adaptability to context of practice, were found reasons of the *Sammāniyya* expansion in Sudan and the outside world.

Abdulgalil Abd Allah Salih

Omaidan

1 – July- 2015

Chapter one

Islāmic Mysticism

Background to the concept of *Ṣūfism*

*'In the rosary, or the prayer rug or the Ṣūfī cloak.
It is the service to God's creatures in which,
You will find its true meaning manifest'.*

Shaykh Sa'di

Islām is a religion that has been sent through the last prophet (s.a.w) as a code of conduct. That code deals with both the external and internal appearances of the Muslims. According to the famous *ḥadith* Jibril, the angel Jibril (as) came to the prophet with three questions based on Islām , Iman and Ihsan. In this way the three constitute the external and internal aspects of a Muslim. From them, a field of study known as *Ṭasawwuf* or *Ṣūfism* has emerged¹⁹. *Ṣūfism* (*ṭasawwuf*) is the name given to mysticism in Islām . The term *Ṣūfism* embraces the philosophy and practices which aim at direct communion between God and

¹⁹<http://islamimanihsan.com/wp-content/uploads/2013/03/Ṣūfism-Ṭasawwuf-Part-1.pdf>.

man, and those who practice *Ṣūfism* are called *Ṣūfīs*²⁰. There are different views about *Ṣūfism* when it was came into existence, most scholars are of the opinion that the term *Ṣūfism* was first coined by a *Ṣūfī* known as Abu-Hashim Kufi. Whether the theories are correct or not but the fact that *Ṣūfism* is not something that can be separated from Islām , although the word may have used little later. After Prophet Muḥammad (PBUH), the imams and their Shaykhs spread the knowledge of *Ṣūfism*. During the sixth and seventh century of the Islāmic era, the way *Ṣūfism* reached the height of its popularity, and *Ṣūfīs* like Ibn Arabi and Rumi wrote important books about the mysteries of gnosis and the journey towards God²¹. Within a few decades, under the Umayyad dynasty (661-750), headquartered with pompous extravagance at Damascus in modern-day Syria, Islām was being undermined. Not only institutionalized, its basic practices and beliefs were being subverted by old cultural and ethnic habits falsely ascribed to the Prophet. The situation only continued to worsen under the Abbasid dynasty (750-1258),

²⁰Farida Khanam. An introduction to Ṣūfism, Goods books, New Delhi, 2009, p.7.

²¹Nasir, R. & Mālik, A, Arsheed. Role and Importance Ṣūfism in Modern World. International Journal of Advancements in Research & Technology, Volume. 2, Issue1, January.2013:1.

which based itself in Baghdad, Iraq. In response to this growing mediocrity, a number of pious souls succeeded in not only preserving but also further developing the spiritual power of the faith. This movement culminated in the rise of a distinct way of spiritual practice known as *ṭasawwuf* or *Sūfism*, first emerging in Iraq, then spreading westward to Iran and beyond (Central Asia, South Asia and Southeast Asia), northward into Anatolia (Turkey), and westward all the way from Arabia, Egypt and Sudan to Morocco and Spain. Mystical experience of the divine is also central to *Sūfism*. *Sūfis* are distinguished from other Muslims by their fervent seeking of *dhawq*, a "tasting" that leads to an illumination beyond standard forms of learning. However, the insight gained by such experience is not valid if it contradicts the Qur'an²². During the earlier period of Islām's inception, *Sūfism* emerged as a spiritual revolution which aimed at reforming the *nafs* (the appetitive soul, corporeal self), disciplining it and purifying it of its vices and imbuing it with virtues in order to attain complete iman (faith) and the rank of *ihsan*, and working towards the spiritual requirements of the Hereafter. It was a religious movement whose legitimacy was grounded in its religiosity and in its derivation from the

²² Timothy, Conway Islam & Sūfism, Ph.D. www.enlightened-spirituality.org, 1991, p. 2.

fundamental and founding Islāmic references, the Holy Qur'an and the Prophet's *Sunna*, which call for *zuhd* (asceticism) in the corporeal world, piety in one's devotion to God and salvation in His worship²³. In its first stages, *Ṣūfīsm* had been the prerogative of limited spiritual elite. From the twelfth century onwards it succeeded in involving the Muslim masses on a large scale in its network of orders. *Ṣūfī* hospices were founded all over the Muslim world from Morocco to Central Asia. The Shaykh of each order, a successor of the original founder presided over the hospice. In this centre he taught his disciples (*Murīds*) and performed with them the *Ṣūfī* rituals of *dhikr* and Hearing *Sama*²⁴. It is possible to trace back the origin of *Ṣūfīsm* as far as the beginning of Islām itself. Etymologically, the term

²³Hassan Abu-Hanieh. *Ṣūfīsm and Ṣūfī Orders: God's Spiritual Paths adaptation and Renewal in the Context of Modernization*-Friedrich-Ebert Stiftung Amman. 2011, p.9.

²⁴Babiker, O, Y & Amal Ibrāhim, A Paper on The Principles of Naqshbandi Ṣūfī Order. Published by *majalat al-Bahth al-Īlmi*, Vol 14(2). College of education, Sudan University for Science and Technology. Khartoum. 2013, p.2.

Ṣūfism refers to a wool coats worn by ascetics²⁵. *Ṣūfism* was not born as a constituted brotherhood. It was rather a religious practice that emphasizes asceticism, meditation, spirituality, mysticism and invocations in order to reach religious ecstasy. After several centuries, during which it was isolated practices, an attempt to theorize it as a brotherhood began with thinkers such as ' Abd al-Qādir al-Jilani (1078-1166) and Al Ghazali (1058-1111)²⁶.

Ibn Khaldoun remarks that in the first three generations of Islām mysticism was too general to have a special name. But 'when worldliness spread and tended to become more and more bound up with the ties of this life, those who dedicated themselves to the worship of God were distinguished from the rest by the title of *Ṣūfis*²⁷.

²⁵AliuoMagiga.Religion and Economic Activities in the Murīds' Islamic Brotherhood of Touba, Senegal.Unpublished MA in Visual Cultural Studies Faculty of Humanities, Social Sciences and Education University of Tromsø. Norway.2013, p.18.

²⁶ A, F, Aḥmed Busari, KKamarudin. Introduction to Ṣūfism. National Open University of Nigeria Abuja. 2007, p. 40.

²⁷Martin Lengs. What is Ṣūfism? Suhail Academy Lahore, Pakistan. 1975, p.40.

After the death of the Prophet, his spiritual heirs clung to the unity so that his age, the age of excelling oneself, might be prolonged. With his example still fresh in their memories, they had no choice but to apply to themselves the Qur'an's injunction to him: *Lower thy wing unto those that follow thee*. Without in any way compromising itself, exaltation can cease to be exclusive where there is nothing that needs to be excluded. A Saint will 'lower the wing' for children because they are simple and unprofane, and are themselves ever seeking to 'raise the wing'; and it is inevitable that there should be in a Divine Messenger a transcendent 'parenthood' which has not only a unifying but also a simplifying and 'childifying' effect upon his whole community, regardless of their years. This must not be taken to mean, however, that the exclusive aspect of *Sūfism* has not also its roots in that age. The Prophet gave some teachings which were not intended to become common knowledge. The following Tradition which is accepted as genuine by Bukhari, one of the most scrupulously reliable of the traditionists, refers not merely, to one such teaching but to a whole category. The Companion Abu Hurayrah said: 'I have treasured in my memory two stores of knowledge which I had from the

Messenger of God. One of them I have made known; but if I divulged the other ye would cut my throat.²⁸

As is known *Ṣūfīs* throughout their history have been come to be link with, the wearing of wool. Therefore, you find them defending the point, by saying that the wool is also the dress of the prophets and the grabs of saints. Abū-Mūsā al-Ash'ari relates the following of the prophet (God blessing and peace be upon him': There passed by the rock at Rawha seventy prophets bare of foot, clad in the aba, repairing to the Ancient House". Al-Ḥasan al-Basri said: "Jesus (peace be upon him" used to wear haircloth, eat the fruit of the trees, and spend the night wherever he happened to find himself". Abū-Mūsā al-Ash'ari said: "the prophet (God's blessing and peace be upon him" used to wear wool, ride asses, and accept the invitation of the insignificant to eat with them). Al-Ḥasan al-Basri said: "I have known of seventy of those who fought at Badr, whose clothes were only of wool"²⁹

Definitions of *Ṣūfism*

There are many definitions of *Ṣūfism*, most of them leads to the importance of purifying the heart and the attempt to gain

²⁸Ibid.98

²⁹ Arthur John Arberry. The doctrine of the Sufi, CUP, 1966, P.6- 7.

knowledge of divine reality, by following the exemplary model of the Prophet. According to Shaykh Aḥmad Zarooq (846-899. A.H), there are around 2000 definitions in various books for the concept. These definitions all converge to conclude that *Ṭasawwuf* means concentrating and focusing, through one's heart attention towards Allāh. It is strongly believed that *Ṣūfīsm* in Islām is a spiritual attempt to comprehend the message of God by exercising oneself in the spiritual exercises based on the teachings of Sharī'ah. *Ṣūfīsm* then must be in line with the rule of Sharī'ah which is embodied widely in the Qur'ān and the prophetic tradition. It is important to emphasize the understanding of Sharī'ah in a wide sense since the legalists sometimes reduce the understanding of Sharī'ah to Islām ic jurisprudence which deals with the law. *Ṣūfīsm* goes far beyond the outwardness of the Islām ic law which is represented in Islām ic jurisprudence (*Fiqh*). *Ṣūfīsm* tries to go deeper to reach the Real (Al-haqq). This experience also requires both inward and outward exercises³⁰. Shaykh Abū-Bakr Shibli (861 - 946)

³⁰Lukmanul, H, Darusman. Jihad in two Faces of Sharī'ah: Ṣūfīsm and Islamic Jurisprudence (fiqh) and the Revival of the Islamic movements In the Malay World. The Australian National University. Canberra, Australia. 2008, p.179.

defined *Tasawwuf* as follows: "Its beginning is the knowledge (*Ma`rifa*) of Allāh and its end is His Unity (*Tauheed*). Imam Junayd al-Baghdadi, said: ‘*Ṣūfism* is that God should make thee die away from thyself and live in Him³¹, Abū-Bakr al-Kalabadhi, who probably died at Bukhara in 3B5/995, reports the opinion of some (unspecified) authorities that the *Ṣūfis* were so called because they were "in the first rank (*saff*)" among Muslims due to their having focused their desires upon God. Somewhat similar in implication to this derivation is that attributed to Bishr ibn al-Harith, who regards the word as referring to "one whose heart is sincere (*safa*)" towards God. And, Shaykh ul-Islām Zakariyya Ansari’s definition goes to emphasis: "*Ṣūfism* teaches one to purify one’s inner self, improve one’s moral character, and build up one’s inner and outer life in order to attain perpetual pleasure of God resulting in a state of perpetual bliss. Its subject matter is the purification of the soul, and its end or aim is the attainment of eternal satisfaction and blessedness”. Abū-Hamid al-Tusi al-Ghazali (1058-1128), scholar of *Fiqh* and author of a well-known work on *Tasawwuf*, the noted *Ihya ulum al-din* (The revival of the religious sciences), wrote in his autobiography, *al-Munqidh min al-Dalal*,

³¹Martin Lings. What is Ṣūfism?, Suhail Academy Lahore, Pakistan. 1975, p.103.

(Deliverance from error): The *Ṣūfī* path consists in cleansing the heart from whatever is other than Allāh". He concluded that the *Ṣūfīs* are the seekers in Allāh's Way, and their conduct is the best conduct, and their way is the best way, and their manners are the most sanctified. They have cleansed their hearts from all others except Allāh and they have made them as pathways for rivers to run, carrying knowledge of Allāh. Meanwhile. Imam al-Junayd al-Baghdadi (d. 297) said defining a *Ṣūfī*: *al-Ṣūfī man labisa al-sufa `ala al-safa wa ittaba`a tariq al-Muṣṭafā wa athaqa al-jasada ta`m al-jafa wa kanat al-dunya minhu `ala qafa*. "The *Ṣūfī* is the one who wears wool on top of purity, followed the path of the Prophet, endured bodily strains dedicating his life to worship and reclining from pleasures, and left behind all that pertains to the world ". Sayyedi Shaykh Aḥmad Zarooq declared that "*Ṭasawwuf* is science of which the aim is to improve the heart and detach it from earthly desires to such an extent that it channels itself solely towards Allāh" Which brings to say that the heart belongs only to Allāh. Far from dealing with definitions, *Ṭasawwuf* is first and foremost related to the nature of man and to the spiritual state man aspires to reach. Out of the piety of the Companions of the Holy Prophet Muḥammad emerged the definition of *Ṣūfism* which

embraces the three-fold characteristics of Islām , Īmān and Ihsān. Islām signifies the exclusive submission of the faithful to the will of God and his perfect acceptance of the injunctions of the Qur'ān while Īmān signifies faith which constitutes the interior aspect of Islām . On the other hand Ihsān means, according to the prophetic Tradition that you worship God as if you see Him for even though man does not see Him, He always sees man. The significance of this definition of *Ṣūfism* lies in the Ihsān element which has the force of inspiring in the faithful the feeling that he stands every moment in the all-embracing divine presence that he has to behave with awe and respect and must never fall back into a state of heedlessness. Undoubtedly, these three elements of the definition are fundamental in the framework of the sublime *Ṣūfism*³². But *Ṣūfism* is more, as Junayd, the undisputed leader of the Iraqi school of mysticism (d. 910), wrote: "*Ṣūfism* is not [achieved] by much praying and fasting, but it is the security of the heart and the generosity of the soul" (QR 60)³³.

³²Syed Aleem, al- Jilani. *Ṭasawwuf: The heart of Islam*. Port Louis.1999, p.6.

³³Annemarie Schimmel, *Mystical Dimensions of Islam*, the university of North Carolina press, Chapel Hill, 1975, p.14

The sources of *Ṣūfism*

As has been pointed out earlier in the chapter, *Ṣūfīs* trace the origin of *Ṣūfism* or *ṭasawwuf* to the pure Islāmic sources itself. However, the Quranic origin, the prophetic tradition as well that of the prophet's companions, have been taken by the *Ṣūfīs* as proof and evidence of the originality of *taṣawwuf* from inside the fundamental sources of Islāmic legislation, as the following points will show. The *Ṣūfīs* believe that there were two dimensions to the revelations received by the Prophet: one took the form of the words of the Qu'ran, the other that of the divine inspiration within his heart. The former was meant for all, while the latter was to be imparted to the chosen few and conveyed directly 'from heart to heart'. All the authentic principles of *Ṭasawwuf* are to be found in the Qur'an and *Ḥadith*. The notion that *Ṭasawwuf* is not in the Qur'an is erroneous. *Ṭasawwuf* is derived from Qur'ān and *Sunnah*, the lives of the prophet companions, as well from the sayings of the great scholars. All these sources come to represent a rich treasure for *ṭasawwuf*³⁴. *Ṣūfism* traces its origins back to the Prophet of Islām

³⁴Farida, Khanama. An introduction to *Ṣūfism*, Goods books, New Delhi, 2009, p.9.

and takes inspiration from the divine word as revealed through him in the Koran. God has manifested His will, or rather Himself, in the words of the holy book, which is, basically, the only means by which man can know Him. The Koran was accepted relatively early by the faithful as uncreated and coeternal with God.³⁵

Qur'ānic Origin

Themes that inspired the faithful to embrace ascetic life and shun over-worldliness are the divine words, presentation of God's attributes and its repeated command of mankind to contemplate the creation; its narratives of Messengers and Prophets and the special mark of divine favours bestowed upon each of them, the greatest of Its exhortation of man to hasten earnestly to repentance, to celebrate the praise of the Lord, to remember God often, to love, adore and draw near God, and its several verses which depict the transient nature of worldly goods and its eschatological admonitions are also piety-inspiring themes in the Book. Furthermore, many Qur'ānic passages tend to attract esoteric interpretations beside the exoteric ones, because of the very style of the Holy Book which is highly rhetorical. In actual fact the Holy *Qur'ān* extols a

³⁵Annemarie Schimmel, *Mystical Dimensions of Islam*, the University of North Carolina press, Chapel Hill, 1975, p.24.

branch of religion and one of the missions of Prophethood for which the word *Tazkiyah* is applied. It mentions it as one of the four pillars of religion for which the great Messenger was sent to accomplish and fulfil. *“He it is Who sent among the unlettered ones a Messenger (ﷺ) from among themselves, reciting to them His Verses, purifying them, and teaching them the Book and al-Hikmah. (Wisdom). The purification meant here is that of the Soul, its refinement and its adornment with virtues and disengagement from vices”³⁶. Truly he succeeds who purifies it. And he fails who corrupts it!”³⁷. Moreover the verse says: “And whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allāh”³⁸. The above formentioned verses are just examples of the so many Quranic verses that went with line of soul purification, or what is known the *ilm* of *Tazkiyah* or *tasawwuf*.*

The prophetic source

Ṣūfism also owes its origin to Prophet Muḥammad’s life-style. The Prophet’s practice of spiritual retreat in the cave of Mount Hirā’ during the month of Ramadan in the years immediately preceding his Call which culminated in the revelation of the

³⁶A, F, Aḥmed Busari, KKamarudin. Introduction to Ṣūfism. National Open University of Nigeria Abuja. 2012p-16)

³⁷Holy Qur’ān, Surat al-Shamas.

³⁸Qur’an: Surah Fater, 35:18.

Qur'ān to him through the arch-angel Jibrīl in the year 612 A.D., a practice he resumed, if indeed he ever relinquished it, in the latter part of his life when he used to go to the mosque of Madina for *i'tikāf* (seclusion in the mosque during Ramadan) served as the prototype of the *Ṣūfī* spiritual retreat. Also, his ascension through the heavens to the divine presence to which the first lines of *Qur'ān* Chapter 17 allude has become the prototype of the *Ṣūfī* ascension, into the intimate presence of the Divine Being. Various Traditions that are attributed to him have served the *Ṣūfīs* tremendously in the development of their doctrines. A number of his sayings about the importance of prayers and night vigils, merits of *dhikr* and poverty constituted the core of *Ṣūfī* tenets. By virtue of his position as the messenger of God, great importance was attached to his personality for the spiritual life of his community. He was the ideal leader and the duty of every faithful was to emulate him. The *Ṣūfīs* really imitate the Prophet's devotion, vigils, fasts and acts of self-abnegation and self-sacrifice. The Prophet slept on the floor, his bed consisted of a sheet of cloth, half of which was spread on the ground and with the remaining half he covered his body. His house was a small hut without proper door and roof. His food was coarse barley bread which could only be

swallowed with the help of water. He ate at the time of keeping fast and at the time of breaking it. He had few earthly attachments and few worldly engagements. He taught that ‘God is nearer to man than his neck vein’. He laid the greatest emphasis on the need of personal surrender and submission to God³⁹. He was the source of esoteric wisdom and spiritual emanations; the preservation of this idea being made by the *Ṣūfīs* by having his name at the end of the chain of authorities of all the *Ṣūfī* Orders; Sunnites, Shi‘ites and others alike. Respect for him reached its peak when he was conceived by the medieval *Ṣūfīs* to be the Perfect Man *par excellence* and the Cause and Goal of the Creation’. The claim of the *Ṣūfīs* that *ṭasawwuf* had its source in the life of the Prophet and his companion is based on certain facts. The Prophet led an extremely simple life. He avoided all luxuries. Any valuable presents received by him were immediately disposed of in charity. His personal possessions, even at the time when the whole of Arabia acknowledged his supremacy, comprised of no more than an ordinary mattress to sleep on and a pitcher to keep water in. He fasted for months on end and slept little preferring

³⁹Farhat Gill, The Ascetic Phase in the Development of *Ṭasawwuf*, published paper Pakistan Journal of History and Culture, Vol.XXXII, No.1, 2011, p. 10.

to spend the major portion of the night in prayers (73:20). His very life was the proof and the example of his knowledge and commitment to both the theoretical concepts of Islām as well as its everyday practice⁴⁰. The Companions and the first generations which followed them thus were preoccupied with carefully recording not only his acts and words (*hadīth*), his personal qualities, his habits of daily living and his tastes, but they also noted his tacit approval of practices or customs and his reserve or silence on various matters. The “path” marked out by the Prophet thus makes up the second source of Islām : this is the *Sunna*, which draws its authority from the Koran itself: “Obey God and His Messenger” (3:132). “You have in the Messenger of God a beautiful model” (Koran 33:21). Does this model require nothing more than an outer it also shapes the worldview and the spiritual personality of Muslims. They agree on the ethical value of the teaching of the Prophet who came, in his own words, “to bring noble characters to perfection.” In several places the Koran introduces Muḥammad as a messenger come to purify men. But, in the hereafter, what is the true nature of the Prophet, which the Koran describes as “sublime”. Muḥammad referred specifically to this when he said: “I was

⁴⁰Farida, Khanama. An introduction to Ṣūfīsm, Goods books, New Delhi, 2009, p.9.

already a prophet when Adam was between spirit and body” (Tirmidhī). *Ṣūfīs* and Muslim spiritual adepts in general developed doctrines of the primacy and pre-eminence of the Prophet in relation to the whole of creation from such scriptural sources, conformity to the teaching of the Prophet, or to a code of conduct, or to guidelines of hygiene, etc., or does it also include an inner dimension?. The *Sunna* is not only an important legal reference point, which is what it is often understood to be. According to Suyūṭī, the profound nature of the Prophet showed through in many aspects of his daily life. He maintained that Muḥammad’s judgments were determined according to the exoteric Law, but also according to esoteric Reality. For example, the regard in which he held people was not due to how they appeared, but to how they would be in the future, which he knew through a kind of spiritual revelation. For the most demanding Muslims, the *Sunna* could not be limited to a formal imitation of the Prophet; rather, it consists in inhabiting, as far as possible, his inner states. Muḥammad, as a divine Messenger, had to address all people, but the holiness with which he was invested—and which is of surpassing excellence to his function of prophet—was apparent only to some. Thus if the Prophet is “the unsurpassable model of all

sanctity,” there is an inner *Sunna* to which the spiritual elite are invited. Sarrāj explained that theologians and jurists drew their arguments and statutes primarily from the example of the Prophet. *Ṣūfīs*, on the other hand, focused on absorbing his “noble virtues.” This enabled Suhrawrādī of Baghdad to declare that *Ṣūfīs* are the true Sunnis. It is for this reason that *Ṣūfīs* see themselves as the successors of Muḥammad⁴¹.

The Role of the *Ṣahābah*

Ṣūfī traditions usually include some of the Prophet Muḥammad’s companions, among the spiritual ancestors of Islāmic mysticism. Vivid story life has always been made of *Ahlal Ṣuffah*, the people of the Bench, poor and pious members of Prophet Muḥammad’s community, who lived in the mosque of Madinah and to whom some have traced the root of the term “*Ṣūfī*”.

The great prophet companion, our master Abū-Bakr led the life of a poor man, but he was not poor in the sense that he had no money; he was poor only in the sense that he had no desire for money. Poverty in his case was not compulsory it was voluntary. In the case of a person who has no resources, poverty is compulsory. On the other hand, a person who has enough of

⁴¹EricGeoffory. Introduction toṢūfism: The Inner Path of Islam.2010, p. 37.

money but prefers to live like a poor man takes over to poverty in a voluntary way. Abū-Bakr's life was a striking example of preferring voluntary poverty to compulsory poverty in the *Ṣūfī* way. When Abū-Bakr prayed he recited the Holy Qur'ān in a low voice, while Umar recited the Holy Qur'ān in a loud voice. When the Holy Prophet asked Umar the reason for his reciting the Holy Qur'ān in a loud voice he said "I wake the drowsy and drive away the devil." When Abū-Bakr was asked to explain why he recited the Holy Qur'ān in a low voice, he said, "He with whom I converse will hear.". With Abū-Bakr the recitation of the Holy Qur'ān was the means of communion with God and that was the *Ṣūfī* way⁴². As regards the four rightly guided caliphs, Abū-Bakr is placed by the *Ṣūfī* Shaykhs at the head of those who have adopted the contemplative life (*mushāhadah*), on account of the fewness of the stories and Traditions which he related. 'Umar is placed at the head of those who have adopted the purgative life (*mujāhadah*) because of his rigour and assiduity in devotion. The *Ṣūfīs* make him their model in wearing patchedwork and rigorous performance of religious duties. The *Ṣūfīs* take 'Uthmān as their example in sacrificing life and property, in resigning their affairs to God, and in

⁴²<http://www.alim.org/library/biography/khalifā/content/KAB/16/3>.

sincere devotion. Among the Companions, the position of ‘Alī ibn Abū-Tālib, the Prophet Muḥammad’s cousin and son-in-law, is unique and deserves a special remark because of his significance. *Ṣūfī* traditions claim that esoteric knowledge (*al-‘ilm al-ladunī*) and sainthood (*wilāyah*) were transmitted from the Prophet Muḥammad through him. He is therefore considered the guide to the principle and practice of esoteric Reality. His name thus follows the name of the Prophet Muḥammad in the spiritual chains of authority, of many *Ṣūfī* Orders out of which the Rifā’iyyah and the Hamūyā orders are two examples. The Baktāshiyyah has so strong a reverence for the ‘Alid House that it might well be called a Shī‘ite *Ṣūfī* order. The Khalwatiyyah *Ṣūfī* order at its inception had very strong link with the Shī‘at ‘Alī’. Abu Dharr al-Ghifārī (d.31/653) is among the Prophet Muḥammad’s Companions often associated with many traditions, about poverty and he appears as the prototype of the true *faqīr* i.e. the poor person who possesses nothing but who is totally possessed by God, in the spirit of the Qur’ānic verse: “And Allāh is the rich and you are the poor”. A more important personality is Salman al-Fārisī, the Persian-born companion who was taken into Prophet Muḥammad’s household, and became a model of spiritual adoption. His

spirituality was later considered a decisive element in the history of Persian *Ṣūfīsm*. The mysterious Uways al-Qarni is another Companion mystically connected with Prophet Muḥammad. Uways, about whom *Ṣūfī* tradition relates that he spent all his nights in prayer, became for the later *Ṣūfīs* the prototype of the inspired *Ṣūfī*, who has been guided solely by divine grace, knowing of the Prophet without outward contact. He is the mystic who has attained illumination outside the mystical regular system, without the mediation of a living Shaykh. The *Sahabah* (the companions of the Prophet Muḥammad s.a.w) were almost *Ṣūfīs* though they were not called *Ṣūfīs*. This is important in the sense that *Tasawwuf* is the science through which the Believer lives solely for Allāh. In order to live in accordance with Islāmic principles, *Ṣūfīs* take their inspiration from the exemplary life of the *Sahabah*⁴³. The *Sahabah* had the original purity of Islām . They were deeply conscious of the righteousness and beauty of Islām and they knew how live in the realm of the highest Islāmic norms and values. Due to their faith and their practice of Islām , their introspective power got stronger and gave them a proud vision

⁴³A, F, Aḥmed Busari, K Kamarudin. Introduction to Ṣūfism. National Open University of Nigeria, Abuja, 2012, p: 16.

of life. Their heart became a river of wisdom that always kept flowing. Their pure heart was in a state of catching the blessings and secrets of the Almighty and Omniscient. Such was the spiritual position of the *Tabē-ēen* and *Tabē-Tabēen*. These three periods, namely that of the *Sahabah*, of the *Tabē-ēen* and *Taabe-Tabēen*, were the best periods of Islām . The Holy Prophet s.a.w. said: “The best period is my period, and then will come the period following mine and the period that will follow that period. “Therefore, the essence of *Ṣūfism* was practiced in the early period of Islām by the Prophet Muḥammad and his companions.

The early scholars on *Ṣūfism*

According to the four Imams, *Ṣūfism* has its place in Islām . Imam Abū-Hanifa (85 H.150 H) said that “If it were not for two years, I would have perished.” He said, “For two years I accompanied Sayyidina Ja’far as-Saddiq and I acquired the spiritual knowledge that made me a Gnostic in the Way.” (Ad-Durr al-Mukhtar, vol 1.p.43). Imam Mālīk (95 H.179 H.) said that “Whoever studies Jurisprudence (*tafaqaḥa*) and doesn’t study *Ṣūfism* [*tasawwuf*] will be corrupted; and whoever studies *Ṣūfism* and doesn’t study Jurisprudence will become a heretic; and whoever combined both will be reaching the Truth.” (‘Ali

al-Adawi, vol. 2, p 195.) Imam Shafi’I (150 -205 AH.) said that “I accompanied the *Ṣūfī* people and I received from them three knowledge: (1) how to speak; (2) how to treat people with leniency and a soft heart, (3) and they guided me in the ways of *Ṣūfism*.” (*Kashf al-Khafa*, ‘Ajluni, vol. 1, p 341). Imam Aḥmad bin Hanbal (164 - 241 AH.) said that “O my son, you have to sit with the People of *Ṣūfism*, because they are like a fountain of knowledge and they keep the Remembrance of Allāh in their hearts. They are the ascetics and they have the most spiritual power.” (*Tanwir al-Qulub* p. 405)⁴⁴. Ibn Taimiyya wrote extensively on the actions of the heart in his booklet, *al-Tuḥfat al-‘Iróqiyya fi al-A‘mól al-Qalbiyya*. He says: These few words elucidate the actions of the heart which are called temporal spiritual states and perpetual spiritual states. They are the pillars and foundation of Din, such as: love for *Allāhu* and his Blessed Prophet s, dependence on *Allāhu* [*tawakkul*], sincerity, gratitude [*shukr*], patience [*ṣuabr*], fear of Allāhu [*khauf*], hope in *Allāhu* etc. The attainment of all these attributes is obligatory upon the community; and there is no difference of opinion in this matter. There are three types of people in relation to the inner qualities

⁴⁴<http://islamimanihsan.com/wp-content/uploads/2013/03/Ṣūfism-Tasawwuf-Part-1.pdf>.

as there are three types in relation to the actions of the physical body:

- 1- The transgressor [*dhlīm*]
- 2- The moderate [*muqtasid*]
- 3- The exceller in good [*sabīq bi al-khairat*]

The transgressor is one who neglects the orders of Allāh and commits forbidden acts. The moderate is one who fulfils the orders of *Allāhu* and avoids forbidden acts. The exceller is one who strives to his utmost to gain nearness to *Allāhu*. He is not content with fulfilling the necessary acts and avoiding the forbidden acts only, but also strives to perform all the *Sunnas* and desirables and to avoid all the undesirables. Though the exceller commits sins, he is forgiven either by repentance, good deeds, or trials and tribulations. Both the moderate and the exceller are amongst the friends of *Allāhu* who are mentioned in the following *aya* of the Qur'an: '*Listen, the friends of Allāhu shall have no fear, nor shall they grieve*'. Therefore, the believers and God-fearing are the friends of *Allāhu*. Then, the God-fearing are of two types: the general and the special. The general are the moderates and the special are the excellers in

good⁴⁵ Jalaluddin as-Suyuti (849 - 911AH.) States "*At-Tasawwuf* in itself is the best and most honourable knowledge. It explains how to follow the *Sunnah* of the Prophet (s) and to put aside innovation." [*Ta'yid al-Ḥaqiqat al-'Aliyya*], while Ibn Qayyim (691 - 751 AH.) points out says: "We can witness the greatness of the People of *Ṣūfism*, in the eyes of the earliest generations of Muslims by what has been mentioned by Sufyan ath-Thawri (d.161 AH), one of the greatest imams of the second century and one of the foremost legal scholars. He said, "If it had not been for Abū- Hisham as-Ṣūfī (d. 115) I would never have perceived the action of the subtlest forms of hypocrisy in the self... Among the best of people is the *Ṣūfī* learned in jurisprudence." [*Manazil as-Sa'ireen*].⁴⁶ And of the great ever Muslims, scholars who came to give the opinion, of the real and true seeker of truth, and *ṭasawwuf*, is Imam al-Ghazali ((1058–1111) 'Lastly al-Ghazali turned to the way of mysticism, being convinced that mystics and they alone, among the seeker after truth, and really attained their purpose. By studying the works

⁴⁵Abu.QuasemMuḥammad. The ethics of al.Ghazali- A composite ethics in Islam-published PhD thesis, central printing Sendirian Berhed, Malaysia, 1976, p.20.

⁴⁶<http://sayfalhaqq.files.wordpress.com/2010/08/early-scholars-on-ṭasawwuf.pdf>.

of some eminent mystics, he gained a complete understanding of the intellectual aspect of their discipline, and realized that what was distinctive in it could not be apprehended by study, but only by immediate experience (*dhawq*), by ecstasy or by moral change. He realized very clearly, that the mystics were men, not of words (*ashab al-aqwal*), but of real experience (*arbab al-ahwal*), and that what was necessary for him, was to live their lives, to practice their practices, and to forsake the world'. Thus, Imam al-Ghazali comes to the following findings, in his search of the truth: 'I learned with certainty that it is above all, the mystics who walk on the path of God; their life is the best life, their method the soundest method, and their character the purest character. Indeed, were the intellect of the intellectuals, the learning of the learned, and the scholarship of the scholars, who are versed in the profundities of revealed truth, brought together in the attempt to improve the life and the character of the mystics, they would find no way, of doing so, for to the mystics, all movement and all rest, whether external or internal brings illumination, from the light of the lamp, of the prophetic revelation, and behind the light of the prophetic

revelation, there is no other light, on the face of the earth, from which illumination, maybe received⁴⁷.

The essence of *Ṣūfism*

The spiritual masters have articulated in their writings that the only objective of this path is attaining *Iḥṣān*. The different exercises and tedious devotions which the *Ṣūfīs* designed are for sicknesses of the heart. It is similar to the various sicknesses and diseases of the physical body, which physicians and traditional healers seek to cure by prescribing new medications. Just as no one calls their latest treatments innovations, likewise it is our misunderstanding of this field to call the treatments of the *Ṣūfīs* innovations. They are not objectives, but treatments for specific illnesses of the heart.

The subject of *ṭasawwuf* and its goals can be summarized as follows:

- *-Salvation from ignorance and attainment of gnosis (*Ma`arifah*);
- *-Refinement and purification of the self (*Tazkiyah AlNafs*);
- *Cleansing of the spiritual heart (*Tasfiyah Al-Qalb*) and the enlightenment of the soul (*Tajliyah Al-Ruh*);

⁴⁷Abu-Quasem Muḥammad. The ethics of al-Ghazali- A composite ethics in Islam-published PhD thesis, central printing Sendirian Berhed, Malaysia, 1976, p.125)

*Sincerity and devotion to the Creator (*Ikhlās*) and detachment from material and worldly concerns (*Zuhd*); and Commitment to the service of all the creatures of God⁴⁸.

It is patently clear that these objectives of *ṭasawwuf* are also the objectives of Islām . Consequently, as far as the subject and goals of *ṭasawwuf* are concerned, they cannot be separated from the objectives and goals of Islām .O'Fahey (1993:61) writes 'The objective of the *Ṣūfī* way, is to merge one's will in the Will of God; to reflect the divine attributes and virtues embodied in the ninety-nine names of God, and to get inside gain, insight into the inner essence, the hidden mystery of the Qur'ān'. The whole idea in *Ṣūfīsm* is taming *nafs* so that it does good⁴⁹. Islāmīc mysticism is the attempt to reach individual salvation through attaining the true *tauhid*," says one of the leading Western orientalists. In fact, the quintessence of the long history of *Ṣūfīsm* is to express anew, in different formulations, the overwhelming truth that "there is no deity but Allāh" and to realize that He alone can be the object of worship"⁵⁰.

The concept of *ṭarīqa* and *ṭariq*

⁴⁸Aḥmad 2001

⁴⁹Ibid:125

⁵⁰Annemarie Schimmel, Mystical Dimensions of Islam, the University of North Carolina press, Chapel Hill, 1975, p.23.

Literally, the word *ṭarīqa* means 'road, way, path'. It is popularly applied to certain organizations composed of religiously minded people united by a common faith in the virtue of some particular teacher, and practicing a common ritual of prayer and devotion⁵¹. *Ṭarīqa*, also spelled *ṭarīqah*, Arabic *tarīqah*, ("road," "path," or "way"), the Muslim spiritual path toward direct knowledge (*maʿrifah*) of God or Reality (*ḥaqq*). In the 9th and 10th centuries *ṭarīqa* meant the spiritual path of individual *Ṣūfīs* (mystics). After the 12th century, as communities of followers gathered around Shaykhs (or *pīrs*, "teachers"), *ṭarīqa* came to designate the Shaykh's entire ritual system, which was followed by the community or mystic order. Eventually *ṭarīqa* came to mean the order itself⁵². The term *ṭarīqa* ('path') often translated as 'Ṣūfī order' has always had at least two dimensions of meaning. On the one hand, each *ṭarīqa* stands for a particular repertoire of devotions and spiritual exercises; on the other hand, a *ṭarīqa* also represents, at least potentially, a matrix for social organization. Practitioners are connected to one another through their spiritual genealogies

⁵¹Rahman, M.M. The Islamic policies of the Sudan Government, 1899 - 1924, Durham PhD thesis University of Durham, 1967, p:72.

⁵²<http://www.britannica.com/EBchecked/topic/583591/ṭarīqa>,

(*silsila*); where *ṭarīqa* teachers have numerous deputies (*khalifā*), each with large numbers of followers; the *ṭarīqa* may come to constitute a dense network, spread over a wide region⁵³. The *ṭarīqa*, the "path" on which the mystics walk, has been defined as "the *path*" This derivation shows that the *Ṣūfīs* considered the path of mystical education a branch of that highway that consists of the God-given law, on which every Muslim is supposed to walk. No path can exist without a main road from which it branches out; no mystical experience can be realized if the binding injunctions of the *shar'ia* are not followed faithfully first. The path, *ṭarīqa*, however, is narrower and more difficult to walk and leads the adept—called *salik*, "wayfarer"—in his *suluk*⁵⁴. In *Ṣūfism*, therefore, there is the road (sing. *ṭarīqa*, pl. *ṭuruq*; this term went on to refer to a *Ṣūfī* order) and mystic travel, or *suluk*. One who undertakes a journey along this road is called a *salik*, or traveller. The mystical path is, in principle, open to everyone. According to the *Ṣūfīs* anybody can attain the higher forms of religious

⁵³ Martin, V, Bruinessen. *Ṣūfī 'Orders' in Southeast Asia: From Private Devotions to Social Network and Corporate Action*- EUP. Edinburgh, 2013, p.12.

⁵⁴ Annemarie Schimmel, *Mystical Dimensions of Islam*, the University of North Carolina press, Chapel Hill, 1975, p.99.

knowledge, but if one is to do it the *Ṣūfī* way, it must be done under the guidance of a *Shaykh* , also called a *murshid* or *pir*. The *salik* receives the rite of initiation from his *Shaykh* or *murshid*, who in turn has received it from his *Shaykh* and so on, with the chain of transmission of spiritual influence (*barakah*) going back to the Prophet himself. The *Ṣūfīs* believe that the Prophet conferred this right on only some of his companions, in particular the caliphs Abū-Bakr and Ali, who in turn passed it on to their followers. In this way, this right has been passed on in unbroken succession up to the present day. This chain of succession is known in Arabic as *silsila*, and it is a living tradition transmitted personally from master to disciple. A disciple is thus above all a seeker, or *talib*, then a traveller, or *salik*, and finally, if God so pleases, a gnostic, or *arif*. But the spiritual realization cannot be achieved without the initiation, counsel, and guidance of the *Shaykh* , or spiritual master. Those aspiring to follow the *Ṣūfī* path approach a *Shaykh* to be initiated into a spiritual lineage or, *silsila*. As every lineage goes back to the Prophet, all the orders (*silsilas*) are necessarily traced to one or the other of the companions whom the Prophet initiated himself. In the early phase of *Ṣūfism* there were many great *Ṣūfī* masters and they had their followers, but the

movement was not institutionalized. The regular orders began to be established only in the 11th and 12th century AD, and the first great *Ṣūfī* order was the Qādiriyya order, or *ṭarīqa*, founded by Shaykh Abdul Qādir Jilani (1071- 1166)⁵⁵.

The *Ṣūfī* pledge or *Bai'a*

One of the main principles of *Ṣūfism* is for the *murīd* to give a pledge to his Shaykh , that he will be an obedient slave of Allāh Most High, that he will avoid sins, and that he will adhere to the *Ṭarīqa* and its *wird* until his death⁵⁶. The practice of taking *bai'a* is deeply rooted in the Qur'an and the *Sunna*. The *bai'a* of the *Ṣūfis* is of the kind in which one makes firm intention to adhere to the obligations of the Deen, and to be persistent on the good deeds of the heart and body. In common parlance, this *bai'a* is called the *bai'a* of *Ṭasawwuf*. *Bay't* is a mutual pledge relating to the striving, arranging, executing and adhering to the laws of *A'male Zahiri* and *A'male Batini*. This pledge is called *Bay't-e-Tareeqat* which has been in vogue by authoritative transmission from generation to generation from the earliest time of Islām . Rasulullah (s) had enacted *bay't* of the *Sahabah* not only on Jihad, but on Islām and the adherence of the *Ahkam*

⁵⁵Ibrāhim(2004: 13)

⁵⁶<http://understandingtasawwuf.blogspot.com/2013/06/the-Ṣūfī-bayah-prophetic-sunna.html>.

(Laws in general) as well on practical deed (*A'mal*). This is established by numerous *Aḥadith*. The following *ḥadith* is one such *Ḥadith*: "*Auf Ibn Maalik Ash-ja-ee (radhiyAllāhu anhu) said: We were with Nabi (s), seven, eight or nine (of us), when he said: 'Will you not make bay't (pledge) to the Rasul of Allāh?' We stretched our hands and enquired: On what shall we make bay't to you, O Rasul of Allāh? He said: That you make the Ibaadat of Allāh; that you associate nothing with Him; that you perform the five Salaat; that you hear and obey.*" (Muslim, Abu-Dawood, Nisai). 'The core of the *ṭarīqa* is the covenant between master and disciple, and its spiritual authority, is in its *silisilah* or chain of transmission, from one Shaykh to the next. Each *ṭarīqah* derives its particular way from a particular saint. The connection must be demonstrated from that saint back through, the preceding generation of teachers, to the prophet, and likewise forward from him through successors, to the humblest students, who takes the name of the order. *Aṭriqah* is thus a spiritual family, providing both an exalted lineage, and extensive network of "kin". Each *ṭarīqah* takes from the example, of its saint, and the practice of its founding Shaykh s a certain distinctive favour. In this way, each variety of human temperament may take its place, within a

complex and resilient. To become a member of the *Ṣūfī* order, a person must go through the process of allegiance (*bai'at*). In the procession, he must read the oath of allegiance, the oath of allegiance, to the Shaykh himself to be *salik* or students, the consequences he must follow the rules and regulations that have been officially assigned, to the *Ṣūfī* order, including his relationship with the Shaykh ⁵⁷. Almost all *Ṣūfī* used to recite the verse of *al-Fatah* surah, which they called in their literature, the '*aiat al-bai'a*', "*Verily those who swear fealty to you are only swearing fealty to Allāh: Allāh's hand is above theirs. So he who violates his oath but violates it against himself; and whoever fulfills his covenant to Allāh, He shall give him a tremendous wage.* (Qur'an 48:10).⁵⁸

The chain of spiritual authority (the *sanad*)

In *Ṣūfism*, as in any serious Islāmic discipline such as jurisprudence *fiqh*, Qur'ānic recital *tajwid*, and *ḥadith*, a disciple must have a master or 'Shaykh' from whom to take the knowledge, one who has himself taken it from a master, and so on, in a continuous chain of masters back to Muḥammad. In

⁵⁷ Istrabad S. Zainb, The principles of *Ṣūfism* (*Qawaid al-Ṭasawwuf*): Annotated translation with introduction, PhD, Indiana University, 1988, p.21.

⁵⁸ Holy Qur'ān, verse 10 of Surat al-Fatah.

Ṣūfī tradition, this means not only that the present Shaykh has met and taken the way from a master, but that the master during his lifetime has explicitly and verifiably invested the disciple — whether in writing or in front of a number of witnesses — to teach the spiritual path as a fully authorized master (*murshid ma'dhun*) to succeeding generations of disciples⁵⁹.

The chain of authority (*sanad*) is one of the constituent bases for every *Ṣūfī* order, since it joins the Shaykh (spiritual leader) of the moment to the lineage of Shaykhs who passed the *ṭarīqa* on him, and from whom he received it. Every Shaykh who lacks this clear transmission of authority from the Shaykh prior to him, by command or witnesses, is a dubious Shaykh⁶⁰. This spiritual succession or tradition is often represented as a tree, whose roots are in revelation and whose twigs, leaves, and flowers correspond to the spiritual methods or 'paths' (*ṭuruq*), founded by the great spiritual master. The branches of the tree represent the principal lines of succession, and are sometimes to be interpreted historically, sometimes only symbolically. On the root of the tree one can read the name Allāh; above it, on the

⁵⁹<http://www.answers.com/topic/naqshbandi>.

⁶⁰Hassan Marzouqi, *Ṭarīqa Islam: Layers of authentication*, paper presented to Arab centre for research and policy studies, 2013, p.10.

trunk, is the name of the Archangel Gabriel (Jibril), who, in the Islāmic perspective is the divine instrument of revelation, and above this is the name of Muḥammad. At that point the trunk divides into two branches, which bear the names respectively of the first and fourth caliphs (Abū-Bakr and Ali), since they were the first two mediators and masters of the *Ṣūfī* tradition⁶¹. Each *ṭarīqa* is supposed to have been handed down through a continuous chain (*silisla*) and adherents can produce a spiritual succession (*isnad*) from the Prophet through Ali or Abu-Baker to the existing Shaikh of the order. So the Shaikh is regarded as being the spiritual heir of the original founder, deriving his authority from his immediate predecessor⁶². Hazrat Ali (A.S) is a prominent personality in Islām . He is known as the fountain in all *Ṣūfī Salasil* (chains). All *Ṣūfī* schools recognized him as their spiritual guide. Each *Ṣūfī* individually and all *Ṣūfī Salasil* (chains) in Islām collectively ascend them to Hazrat Ali (A.S) to prove their authority and authenticity. We may say it the practical aspect of the teachings of Qur'ān. In Islām , a real *Ṣūfī* always thinks positively, behaves positively and acts positively.

⁶¹Muḥammad, Z, Kandehlwī. Shari'a and Tarīqa: Islamic Law Purification of the Heart. Madania Publications 2011, p.133.

⁶²Rahman, M.M. The Islamic policies of the Sudan Government, 1899 - 1924, Durham PhD thesis University of Durham, 1967, p:74.

The betterment of the mankind becomes the main ideal of a *Ṣūfī*⁶³.

Shari'a and Tasawwuf

According to a division made by the *Ṣūfis*, Islām has two aspects: the outward aspect, which includes the *shari'ah* (the precepts of Islāmic law), and the inward aspect, called *ṭarīqah* (the spiritual way). Together, these aspects lead one to *ḥaqiqah* (the Truth). *Ṣūfism* is another term for *ṭarīqah*⁶⁴. *Ṣūfis* throughout the time come, in their writings and speeches, to emphasis the fact that *sharī'ah*, *ṭarīqa* and *ḥaqīqa*, stands as one unit. They never separate nor split, nor one of it be independent from the other. So, *shari'a* leads to *ṭarīqa*, and *ṭarīqa* via *shari'a* leads to *ḥaqīqa*. And as is known *ḥaqīqa* represent the highest level of the upward progress, or ascent of man to the highest. They said *shari'a* is to worship Allāh, *ṭarīqa* is to refuge to Allāh and *ḥaqīqa* is to worship Allāh as if you See Him, if you

⁶³Taher (2011:6)

⁶⁴Shahram,pazouk, The Ṣūfī Path: An Introduction to the Ni'matullahi Sultan AlIshahi Order, Ḥaqiqat Publications, Tehran, Iran 2000, p.5.

do not see Him, know that he See you. It said that *shari'a* is valid for reforming the senses, while *ṭarīqa* is for reforming the conscious (*al-damair*), and *ḥaqīqa* is valid for reforming the souls (*al-Sarair*). It was also said *shari'a* is Allāh's addressing or the discourse to His servants and His speech, which delivered to them through messengers and prophets. The strong principle among the *Ṣūfīs* is that, *shari'a* is the law, and Reality is the fruit of application of the law. “He (Allāh) loves them (*Mu'mineen*) and they love Him.”, and: “Those who have adopted Imaan are most ardent in the love of *Allāh*.” Similarly, along with: “When they stand for *Salaat*, they stand half heartedly”, is to be found: “They show people (i.e. they perform *Salaat* in *riya*)⁶⁵.” “*To Combine One's Flesh and Blood with the Koran*” Junayd, the master from Baghdad (d. 911), stated: “Our science [i.e. *Ṣūfīsm*] is intimately linked to the Koran and the model of Muḥammad (*Sunna*)⁶⁶. The inner relationship between *Shari'a*, *ṭarīqa* and *ḥaqīqa* is vividly expressed by the renowned early nineteenth-century Hanafi jurist Ibn 'Abidin, who was affiliated to the Khalidi branch of the Naqshbandiyya:

⁶⁵ Ibid:5

⁶⁶ Eric, Geoffroy. Introduction to *Ṣūfīsm* the Inner Path of Islam. 2010, p.37.

The ṭarīqa and the shari‘a necessitate each other, since the path to God consists of an external aspect and an internal aspect. Its externality is the shari‘a and the ṭarīqa and its internality is the ḥaqīqa. The internality of the ḥaqīqa in the shari‘a and the ṭarīqa is like the internality of butter in milk. It is impossible to reveal the butter in the milk without churning it. The aim of the three – the shari‘a, the ṭarīqa, and the ḥaqīqa – is to fulfill the state of servitude to God⁶⁷.

⁶⁷Itzchak, Wiseman. The Naqshbandiyya, Orthodoxy and activism in a worldwide Şūfī tradition. Rutledge Park Square, Milton Park, Abingdon, Oxon OX14 4RN. 2007, p.3.

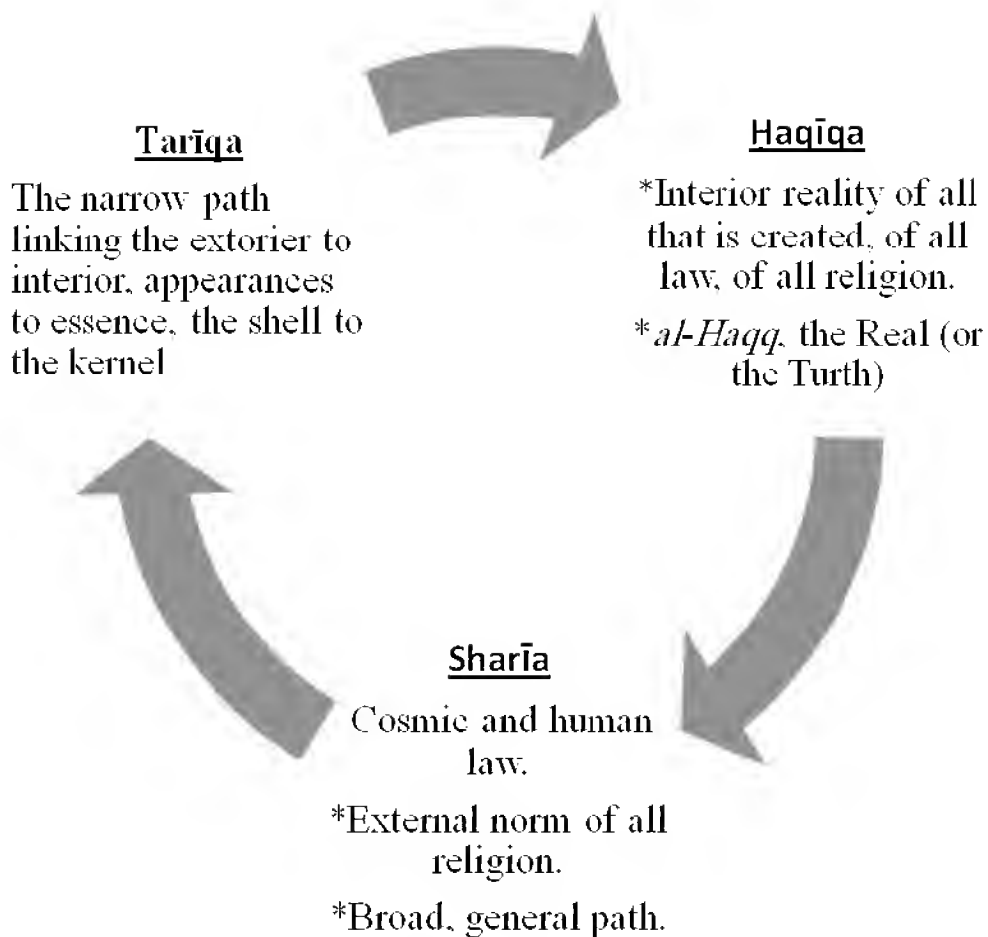


Diagram 1- the *Sharī'a*, *Tarīqa* and *Haqīqa* relation.

Source: Introduction to *Ṣūfism* The Inner Path of Islām , Éric Geoffroy, 2010, p.9

Ṣūfīs trace their origins back to Prophet Muḥammad himself, and even earlier to the other great prophets. Achievement of friendship with *Allāhu* [*wilaya*] is by adherence to the *Shari'a* while achievement of the highest level in the path of

prophethood is by adherence to the essence of the *Shari'a*. Thus, there is no concept of friendship with *Allāhu* and achievement of the highest level in the path of prophethood outside the realm of *Shari'a*. Both external (*zahiri*) and internal (*batini*) acts and duties are commanded in the Qur'an. Thus the Qur'an while commanding *Salaat* and *Zakaat*: "O People of Imaan! Establish *Salaat* and give *Zakaat* ", also commands *shukr* (gratefulness): "And be grateful unto Allāh". At one place is to be found: "Fasting has been decreed upon you." And "Upon mankind is the Hajj of the Bait for Allāh"⁶⁸.

The sayings of the scholars and Ṣūfīs on *ṭasawwuf* and *shari'a*

The *Shari'ah* has three parts: knowledge, action, and sincerity of motive (*ikhlas*); unless you fulfill the demands of all these parts, you do not obey the *Shari'ah*. And when you obey the *Shari'ah* you obtain the pleasure of God, which is the most supreme good in this world and the Hereafter. Imam Mālik (195.H- 179.H) said: "He who practices *Ṭasawwuf* without learning Sacred Law corrupts his faith, while he who learns

⁶⁸Muḥammad, Z, Kandehlwi. *Shari'a and Tarīqa: Islamic Law Purification of the Heart*. Madania Publications 2011, p .114.

Sacred Law without practicing *Ṭasawwuf* corrupts himself. Only he who combines the two proves true"⁶⁹. To prove their orthodoxy, the orders accept the Law (*Sharia*) 'as the starting point of the *Ṣūfī* path'. This is fully expressed in the following extract from a Mirghaniyya manual:

*"Hold firmly, my brother, to the Sharia, because you cannot approach the 'path' except through the Sharia, nor can you approach the 'truth' except through the ṭarīqa, Shari'a is the root, ṭarīqa is the branch and the haqiqa (truth) is the fruit"*⁷⁰.

The *ṭarīqa* and the *Shari'a* necessitate each other, since the path to God consists of an external aspect and an internal aspect. Its externality is the *Shari'a* and the *ṭarīqa* and its internality is the *ḥaqiqa*. The internality of the *ḥaqiqa* in the *shari'a* and the *ṭarīqa* is like the internality of butter in milk. It is impossible to reveal the butter in the milk without churning

⁶⁹Muḥammad, A, Ansari. *Ṣūfism and Shari'ah: A study of Aḥmed Sirhindi's Effort to Reform Ṣūfism*. IslamicFoundation, 1986 p.212/2.

⁷⁰Rahman, M.M. *The Islamic policies of the Sudan Government, 1899 - 1924*, Durham PhD thesis University of Durham, 1967, p:87.

it. The aim of the three – the *shari'a*, the *ṭarīqa*, and the *ḥaqīqa*– is to fulfill the state of servitude to God.⁷¹

Stations and states

'O seeker, know that the path to truth is within you... there is no arriving or leaving... who seeks and finds when there is none but God?

(Boni, 2005:107).

Describing their experiences along the path, the early *Ṣūfīs* identified different stations through which they had to pass. These were divided in their expositions into two major types: stages (sing. *maqām*), like renunciation, poverty, and trust in God, which one reaches and maintains by one's own strivings, and states (sing. *ḥāl*), like vision and certainty, which come and go without control. The last stations on the path are the two complementary states of love (*mahabba*) and gnosis (*ma'rifa*). They lead to annihilation in God (*fana'*) and subsistence in Him (*baqa'*) in full realization of the divine unity (*tawhid*).

⁷¹Itzchak, Weismann. *The Naqshbandiyya, Orthodoxy and activism in a worldwide Ṣūfī tradition*. Rutledge Park Square, Milton Park, Abingdon, Oxon OX14 4RN. 2007:3.

Intoxicated mystics have always rejoiced in the bliss of the annihilation of their self in the One, while sober mystics like the Naqshbandis put the stress on their subsistence in order to return to this world and guide others on the same journey. According to the great *Ṣūfī* Abu-Naṣr as Sarrāj (d.378/988), there are seven stations in the practice of *Ṣūfīsm*. These are: the station of repentance (*tawba*), the station of watchfulness (*wara'*), the station of renunciation (*zuhd*), the station of poverty (*faqr*) and the characteristics of the poor, the station of patience (*sabr*), the station of trust (*tawakkul*), the station of acceptance (*ridhlā*) and its characteristic of its people. Through training oneself to attain these stations, seekers of God will be able to gain the knowledge of Divine reality. Knowledge about God is therefore the most profound and basic sense⁷². We saw that the *Tarīqa* has “stations” (*maqāmāt*) and “states” (*ahwāl*) marked out along its progress. In his *Luma'*, one of the major manuals of *Ṣūfīsm*, Sarrāj (tenth century) established very explicitly that both of these are grounded in the Koran. From the beginning to the end of his initiatory journey, the *Ṣūfī* thus walks “through the Book.” For example, the station of “trusting surrender to God” (*tawakkul*) is based specifically on “Put your

⁷² Ibid: 3

trust in God, if you are believers!” (Koran 5:23), the state of “proximity” (*qurb*) on “*When My servants question you concerning me, [say to them that] I am near*” (2:186), and that of “love” (*mahabba*) on “*God will soon bring men whom He will love and who will love Him*” (5:54). The Koranic terms describing “stations” and “states” quickly became prototypes of the Path, templates which would form the mystical practices of Islām as well as *Ṣūfī* terminology⁷³. *Maqām* (station) denotes one’s stay in the Way of Allāh, and his fulfilment of all rights and obligations pertaining to that “*maqām*” and his keeping it until he comprehends its perfection. It is beyond man’s power to pass through a *maqām* without meeting its due obligations. There are following stations:

- The first station is repentance, (*tawba*)
- The second station is conversion to Allāh (*inabat*)
- The third station is abstinence (*zuhd*), and
- The fourth station is trust in Allāh (*tawakul*)

It is not permissible that one should pretend to conversion without repentance, or to abstinence without conversion, or to trust in Allāh without abstinence. (Those ranged in ranks say): “*Not one of us but has a place appointed;*” (Q 37:164). “Hal

⁷³Eric, Geoffroy. Introduction to *Ṣūfism* the Inner Path of Islam. 2010, p. 36.

'state" is that state which descends from Allāh into a man's heart. It is not attainable by efforts neither it can be repelled with efforts when it happens. The term *maqām* (station) denotes, the way of the seeker of the Truth, progress in his diligence and efforts and acquisition of rank in the Court of Lord on the merit of one's excellence and efforts. The term *hal* (state) denotes that favors and grace of Allāh which descends on man's heart without any mortification on his part. Therefore, *maqām* (station) belongs to the category of acts and *hal* (state) is favor and grace of Lord. *Maqām* (station) is acquired through efforts whereas *ḥāl* (state) is gifted. Hence the man of *maqām* (station) stands by his own self mortification, whereas the man of *ḥāl* (state) is dead to self and stands by a "state" which Allāh creates for him. Here the Shaykhs are at variance. Some hold that a state may be permanent, while other rejects this view. Harith Muḥasibi maintained that state may be permanent. He argues that love and longing, and contraction and expansion are all states and if the states lack permanency then the lover would not be a lover and desirer would not be a desirer. And until a man's state becomes his attribute the name of that state is not properly applied to him. It is for this reason that he holds *rida* (satisfaction) to be one of the states, and the same view for the

last forty years I am satisfied in whatever state Allāh kept me.”The other group denies that a state can be permanent. Junaid says: “States are like flashes of lightning: their permanence is merely a suggestion of the lower soul.”Another group has said: “States are like their name, as soon as they reveal on the heart they perish,” and whatever remains behind is the attribute and the attribute subsists in an object which must be more perfect than the attribute itself, this is absurd⁷⁴. The historian Annemarie Schimmel in mystical dimensions of Islām states "They distinguished between *maqām*,"station," and *ḥāl*, "state": "State is something that descends from God into a man's heart, without his being able to repeat it when it comes, or to attract it when it goes, by his own effort" (H 181). Or, as Rumi puts it more poetically:

*The ḥāl is like the unveiling of the beauteous bride, while the maqām is the [king's] being alone with the bride*⁷⁵. (M 1:1435).

Sūfism teaches that the *Sūfī*, who seeks God, must advance by slow "stages" along the Path. The "stages" relate to repentance, followed by abstinence, renunciation, 'poverty', patience and trust in God.

⁷⁴Muḥammad, A,Javed.The Revelation of Mystery (*Kashfal.Mahjub*). Lahore. P.210.

⁷⁵See Annemarie Schimmel, *Mystical Dimensions of Islam*, the University of North Carolina press, Chapel Hill, 1975, p.99.

These stages constitute the ethical and ascetic disciplines of *Ṣūfism*. Total commitment at each stage is vital towards the spiritual progress of the *Ṣūfi*⁷⁶.

The deniers of *Ṣūfism*

According to *Ṣūfis* the deniers of those who held negative attitudes towards *Ṣūfism* and *Ṣūfis* are varied, through time and places. Sidi Aḥmad Zarruq wrote a great book called the principles of *Ṣūfism* in which he clarified traditional and orthodox *Ṣūfism* says in his principle number 208, 'there are five reasons for repudiating the *Ṣūfis* the first of these is with reference to the perfection of their path. For if the *Ṣūfis* latch on to a special dispensation or if they misbehave or are negligent in a matter or if a fault manifests itself in them, people hasten to repudiate them.' Because they are people who have traditionally been the most strongest and fierce adherents to the sacred teaching of Islām and they have been the ones also that have never inclined toward easy ways out on terms of the *sharīʿah* or the sacred law."They have been the strictest adherents to the sacred law, but they have a wonderful principle: that is be hard

⁷⁶Zakir Hussain. An introduction to *Ṣūfism*, paper presented to Dominion Lodge No 117A.F. & A.M. G.R.A. On 11th February 1998, p.4.

on yourself and be gentle with other people. Unfortunately, the disease of this age amongst many Muslims is be easy on yourself and be hard on everybody else. So I think this is where the real crises of rejecting *Ṣūfism* as one third of Islām has had really devastating results in much of the modern Islāmic phenomenon. {Shaykh Aḥmad Zarruq} said 'this is because no servant is free of fault unless he is granted infallibility or protection by God.' "The second reason [for people to repudiate *Ṣūfis*] is the sensitivity of the observer. [The observer's] criticism of the *Ṣūfis* and their knowledge and states occurs as much as the ego, *nafs*, hastens to deny knowledge it does not possess. Imam Sayyidina Ali was known for saying, 'Whoever is ignorant of a thing is its natural enemy.' "The third reason [to reject the *Ṣūfis*] is the existence of many who fall short of their claims and those who seek [worldly] gain through the guise of religiosity. This has been an affliction within the Muslim *ummah*. It is well known of the people claiming to be *Ṣūfis*, putting on the garments of *Ṣūfis*, and tricking simple followers and worshippers; getting them to give them their money, to slavishly serve them, and these types of things. This has happened historically in the Muslim world. The [pious] imams have always been the strictest at trying to prevent this

deception, because there is nothing worse than deceiving somebody in religion. Give me a mafia gangster any day over a fraudulent religious observer--really! This is the reason for denying any claim that they might make even though there is proof of it, because it is found doubtful. The fourth reason is fear for the generality that they might be lead astray by following esoteric doctrines without upholding the letter of the law as happens to many ignorant people. So ignorant people might hear some statement which is said by a *Ṣūfī* and they completely misunderstand it. And Abu Yazid al-Bistami put in Imam Dhahabi's *tabaqat* is considered a *faqih* (jurisprudent). Imam Dhahabi is considered a student of Ibn Taymiyya and he considers Abu-Yazid al-Bistami a reasonable and sound source of *ḥadith*. Yet Abu-Yazid al-Bistami is the one who is noted for saying '*Subhane*' which means 'Glory to Me!' This is known in the technical vocabulary of the *Ṣūfīs* as a *shatha*, an ecstatic utterance. If a person says it in a state in which their self is absent they are not taken to account for it We have proof of it in *Sahih Bukhari* about a slave in the middle of a desert in which the Prophet (s) says that because he finds his lost beast he shouts out in joy 'Allāh you are my slave and I am Your lord!' The Prophet explained that that slave made a mistake in his

ecstatic state after finding his animal. This is someone who finds their animal, so how much greater for someone who has found his Lord?! What about his state of ecstasy?"The fifth reason [to reject *Ṣūfism*] is the covetousness some people have for the ranks of *Ṣūfism*. In traditional Muslim society the *Ṣūfīs* were held up as literally the highest people in the society; they were the Shaykhs. Imam Nawawi was a great *Ṣūfī*, [Qadi] Iyad was a great *Ṣūfī*, Ibn Hajar Asqalani was a great *Ṣūfī*, and Imam Ibn Jawzi was a great *Ṣūfī*. All of these great imams were known to be *Ṣūfīs* of great stature. Abu-Hamid al Ghazzali who is given the title Hujjat al-Islām is probably the greatest example. People wanted to be like them, and the Arabs are notorious in their understanding if you are not like noble people pretend to be like them because even that is a type of nobility."Finally [Sidi Aḥmad Zarruq] said, 'Thus people are inclined to become inflamed with the *Ṣūfīs*, more so than with any other group.' People in official positions exert pressure on them more than anybody else. This was a traditional area in which the government would try to influence the *Ṣūfīs* because they knew that they had such a vast amount of power over the common people The *Ṣūfīs* were traditionally the most distant and furthest people from the governors or the government

unless they were righteous rulers like Nizam al Mulk who Imam Ghazali actually helped to build the Nizamiyya system of teaching. And anyway [Sidi Aḥmad Zarruq] says, 'Anyone who falls in any of these categories except for the last is either rewarded or excused and Allāh knows best⁷⁷.

⁷⁷<http://www.sunnah.org/events/hamza/hamza.htm>.

Chapter two

Islām and *Ṣūfīs* in Sudan

Islāmization of the Sudan

The Sudanese Muslims culture is the product of the acculturation process that began in the seventh century A.D., and took place over the following centuries between the emigrating Arab Muslim culture and the indigenous Nubian culture. The exact date of the Muslim Arab penetration into the Sudan is unknown, but the presence of the Muslims Arabs in the Northern part of the country increased by the beginning of the seventh century A.D., following the Arab conquest of Egypt. At that time, the Sudan was under the domination of two Christian kingdoms: al-Maqarra in the north with its capital of Dongola, and 'Alwa with its capital at Soba on the right bank of the Blue Nile south of the present day Khartoum⁷⁸.

The complete Muslim domination, however, came about only after the collapse of the last indigenous kingdom, 'Alwa, in the

⁷⁸Sharafeldin E.Abdelsalam. A study of Contemporary Sudanese Muslim Saints' legends in sociocultural context, Unpublished PHD thesis, University of Indiana, 1983, p.38.

beginning of the sixteenth century. Unlike that of al-Maqqarra, the disintegration of the kingdom of Ālwa did not follow from peaceful infiltration. Its downfall was brought about by the collaboration of an Arab confederation under the leadership of Abdalla Jamā and the Fung (an ethnic group of a controversial origin) by sacking its capital, Soba, and establishing a Fung rule in its place. The Fung, who were apparently an indigenous non-Muslim people, adopted Islām after the downfall of Ālwa and established the first Islāmic kingdom in the Sudan with its capital at Sennar in 1505. They continued to rule the country until the ultimate fall of their era at the hands of the Turko-Egyptian army that invaded the Sudan from Egypt in 1821⁷⁹.

The beginning of the true Islāmization in the Sudan, according to many historians, is said to be due to the efforts of some religious teachers who generally referred to as *ulamà*" (learned men). This aspect of the propagation of Islām in the Sudan is recorded in *Kitāb al-Tabaqāt*.

The history of Islām in Sudan stands witness to the fact that, the spreading of its message to its furthest corners is due to the tireless efforts of the *Ṣūfīs*. The Islāmization of the people of the Funj sultanate was largely the work of individual holy men,

⁷⁹ Ibid:40

who settled in the countryside, taught the Qur'ān and endeavoured to bring social usages into conformity with the *sharīʿ*, some of these teachers, were already active before the coming of the Funj. One such was Ghulamāllah Ibn Ayid, whose father came from Yemen, and who lived in Dongola region, probably in the fifteenth century. Another was Hamad abu-Danana, who brought in the *Ṣūfī* order *ṭarīqa* of the Shadhiliyya to Berber district in 1445'.

Holt (2000: 29) ' Holy men coming from Egypt, Baghdad and the Maghrib, taught the *sharīʿa* and religious sciences, and initiated their followers into *Ṣūfī* orders, particularly important was the Qādiriyya order, which was introduced into the Gezira by a visitor from Baghdad, Taj al-Dīn al-Bahari, in the second half of the sixteenth century⁸⁰. 'The pioneers of *Ṣūfī* orders have moved to spread Islām creed. In the valley Nile of Sudan, and strengthen its teachings, in a simple way, based on imposing educational method, for the *murīd* to follow, as well a certain doctrine of devotion, found in the continuity of *dhikr*, and *awrād*. The degree of success of the Shaykh , in this concern bases on what they enjoy of status, spiritual sultan, ethics,

⁸⁰P, M ,Holt, & Daly, M,W. A history of the Sudan from the coming of Islam To the present day. Pearson Education Limited. London,2000, p.28.

asceticism, *karāmāt* and *baraka*. Those Shaykh s turned to represent to their followers spiritual power with great sultan, feared by the public and those with sublime status. No doubt the *Ṣūfis* were a source of goodness for poor, and being protected against the tyranny and injustice of the rulers, and they were the refuge at the time of ordeals⁸¹. Under the auspices of Funj merchants, invitations were forwarded to religious men from Egypt and Ḥijaz, to visit the Sudan, and stay for some time. During their stay the religious men would be the recipients of extreme generosity from their hosts and local ruling circles. The Sudanese masses, just like the rest of the Islāmic world, had interests different from that of pure *ʿulamā* and their highly abstract theological arguments. The interest of the *ʿulamā* lay with merchants on the one hand, and the ruling groups on the other, while the *Ṣūfī* interest was, not unexpectedly, with the oppressed peasantry and urban poor⁸².

Ṣūfī orders in the Sudan were not just a gathering of followers around the charismatic personality of the Shaykh ; they were more organized than that. The Shaykh or his *khalifā* (successor) comes at the top of the hierarchy and usually lives

⁸¹<http://tanweer.sd/arabic/modules/smartsection/item.php?itemid=72>.

⁸² Idris El-Hassen. Religion in society- Nemeiri and the ṭūruq. KUP. Khartoum 1993. P, 30.

where the founder's tomb is located. The position more often than not is hereditary in the male line (according to the Islāmic rules of inheritance). *Baraka* (grace) is the most important spiritual asset the successor inherits; it incorporates the core of the Shaykh's spiritual power to do miracles and act as a mediator with God. The successor can initiate *murīdin* (devotees, disciples). Under the Shaykh are the *khulafā* appointed by him to take charge of regional areas under his influence. Obligations of lesser importance than complete initiation are sometimes delegated to the *khulafā* to perform⁸³.

Ṣūfism is considered to be one of the components that constitute the Sudanese identity, as it is one of the major spiritual manifestations of Islām. This is especially the case as *Ṣūfism* represents a current that intersects with the tenets and the fundamentals embraced by all religions. Certainly, it is a practice that has imprinted itself on the folds of human experience. The initial spread of Islāmic teaching owed its impetus to holy men, often adherents of *Ṣūfī* orders, who came from the Islāmic heartlands, Egypt, the Ḥijaz, and the Yemen and, at a later stage, Morocco. Most of these holy men were to come after the rise of the Funj Kingdom, also known as the

⁸³ Idris el-Ḥasan, Religion in society- Nemeiri and the ṭūruq. KUP. Khartoum 1993, p.33.

Sinner Sultanate after its capital Sinner. The funj rulers in their anxiety to legitimize their Islāmic identity welcome '*ʿUlamā'* and *Ṣūfī* teachers to the country. These holy men were usually granted land and exemption from taxes and other dues. The early phase of effective Islāmization was dominated by foreign *Ṣūfī* and other scholars

Historical accounts make it quite clear, that the advent of Islām in Sudan was not a sudden but a gradual change. *Ṣūfī* paths have been spreading rapidly in the Islāmic world ever since they have emerged; they have played an important role in the growth of Islām due to their approach which is mild and bringing forth love. The Islām of the Sudan during the Funj period was not influenced from Egypt, but the Hejaz, and this gave it a different tendency which endures to this day. The holy places being easily accessible, the pilgrimage played an important part in the process by bringing Sudanese into touch with the centre of Islām . Some Mecca scholars and holy men were induced to migrate to the Funj kingdom and many Sudanese studied in Mecca and Medina. These men introduced the nominal Muslims of the Sudan to a type of Islām they could readily appreciate and assimilate, and brought a measure of culture to a barbarous people. The main result of this connexion with holy places was

the bringing of a living religion to the Sudanese in the form of that double aspect of one process- saint- worship and the religious orders. These orders were not organized in the sense that we now know them. Individual holy men came to the Sudan, established Muslims cells, and became objects of reverence'⁸⁴.The northern Sudan is inhabited largely by Arabic speakers, almost all of whom claim Arab descent and profess Islām . The Islāmization of the north was a long and gradual process begun by the infiltration of nomadic Arab tribes in the late 9th century A.D, but as Holt indicates, "the true Islāmization of the region was the work of individual teachers, who came from, or had studied in, the older lands of Islām . Many of these *fakīṣ*, who began to appear in the Sudan as early as the late 14th century A.D., came from the Hejaz, or were Sudanese who, had studied in Mecca or Medina. When these holy men came or returned to the Sudan they became important instruments of Islamization through active proselytizing'⁸⁵.The

⁸⁵Martin W. Daly. Collaboration in the Sudan. 1898-1919.An Islamic response to colonial rule: Collaboration in the Sudan 1898-1919.A thesis submitted-to the Faculty of Graduate Studies and Research in partial fulfilment o requirements for the degree of Master of Arts Institute of Islamic studies McGill University Montreal, 1974, p.22.

principal innovations resulting from these relations between the Hijaz and the Sudan were the introduction of the religious orders (*ṭarīqas*) and of the related practice or venerating saints. The *fakīs* became not only spiritually influential but politically prominent as well, as intermediaries between the people and the rulers, and as advisors to the authorities during the period of the Funj Sultanate⁸⁶. As it well-known, the Islāmic religion has entered the land of Sudan, not as State. For the Islāmic armies had entered Egypt, Iraq, Persia and others, as invaded armies, and as a result they came to destroy the existing regimes, and on its ruins, established an Islāmic *amalat*. After that its inhabitants started to enter Islām . In the land of Sudan, Muslims started to come, as individuals and in groups, across the Red sea, or from the north, or from the west, to settle and mix with the inhabitants, a total mixing. One of Allāh's wisdoms, is that the land of Sudan, has no prior knowledge, or hasn't witness Islām , only on the aftermath of the *Ṣūfism* debut, in Islāmic practicality⁸⁷. Most Muslims live in the northern half of the country and the majority of them are *Ṣūfīs* who fall broadly under the Sunni mantle. Sudan has dozens of *Ṣūfī* orders called

⁸⁶ Ibid; 22.

⁸⁷ Al-Boni and Saeed, *al-Burai rajul alwaqt*, Khartoum. 2000 p:24

ṭarīqas or devotional paths⁸⁸. The living role played by the *Ṣūfīs* in the spread of Islām and its culture, could also be found, in the words of Kathryn. M.Coughline in her reference guide book, *Muslims cultures today* (2006, 191) she writes: Sudan owes a deep cultural debt to *Ṣūfīsm*, an approach to Muslim faith and worship rooted in personal piety that draws inspiration from exemplary leaders. Indeed, *Ṣūfīsm* helped to spread and consolidate Islām in Sudan's northern region over the course of several centuries. During the period of the Funj sultanate (ca.1500–1820), *Ṣūfī*s of the Shadhiliyya and Qadiri orders helped cultivate Sunni Islām among the settled peoples of the Nile River and its Blue Nile branch⁸⁹.

The *Ṣūfī* brotherhoods

As *Ṣūfīsm* became institutionalized, the holyman was endowed, in the sight of society, with exceptional powers and faculties—the Baraka and *karāma* of God. This endowment was the Will

⁸⁸Timothy Carney, Victoria Butler and Michael Freeman. *The Sudan: the land, the people*. Publisher: Marquand Books, 2005, p. 20.

⁸⁹See Kathryn. M.Coughline in her reference guide book, *Muslims Cultures Today* GREENWOOD PRESS, Westport, Connecticut • London, 2006, p.191.

of God, with which the holyman was so closely associated, and it only remained to recognize the divine election'⁹⁰. *Ṣūfī* brotherhoods (*ṭarīqas*) represent a significant element in the Sudanese culture and beliefs systems as Islām mainly spread through *Ṣūfīs ṭarīqas* such as the Qādiriyya, the Shadhiliyya, the Sammāniyya, the Khatmiyya, the Tijaniyya and others. Since the Sinnār sultanate the *ṭarīqas* gained an influential role in the socio- political and sometimes economical realms⁹¹. The history of development of the *ṭarīqas* is at the heart of the relationship between politics in the country. The *Ṣūfī* orders in the Sudan, as elsewhere in the Muslim world, drew their local representatives, mainly from among established religious teachers. Consequently, the different religious centres of these holy men, *khalwas*, *masīds* and *masjids*, came to be integrated into these orders.⁹² 'The influence of the *ṭarīqas* was felt in two main waves, the first in the fifteenth and sixteenth centuries,

⁹⁰S, R, O'fahey, S, R. Arabic Literature of Africa. Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. The Netherland. 1993:61.

⁹¹Neil, McHugh. Holymen of the Blue Nile: The Making of an Arab-Islamic Community in the Nilotic, 1500-1850. Evanston. Northwestern University Press. 1994.

⁹²Dirasat Ifriqiyya, issue No , Khartoum , p.43.

when the Shadhiliyya and the Qādiriyya were introduced, the second in the early nineteenth century, during a period of revivalism in many areas of the Islāmic world. Among the important figures of the period were Sayyid Aḥmad b. Idris al-Fasi (d.1837), whose teachings influenced the founder of the Majdhūbiyya Muḥammad al-Majdhūb al-Suqhayr (1796-1832), and the founder of the Khatmiya. Muḥammad Uthman al-Mirghani (1793-1853). By the time of the Turco-Egyptian conquest, these and other orders were achieving important political status. The absence of a centralized hierarchy of *ulami'*, combined with the tribal organization of the northern Sudan, resulted in the development of Sudanese Islām in distinctly⁹³. I spoke to Sadiqal-Mahdi (b.1932) former prime minister of the Sudan, he noted that the holy men, who are responsible of establishing religious foundation, allow Islām to spread in a relatively rapid manner, towards north of Sudan. Those holy men build mosques around a village, cities sprang up along the Nile, as the people flock to study under the very Shaykhs, as the

⁹³Martin W. Daly. Collaboration in the Sudan. 1898-1919. An Islamic response to colonial rule: Collaboration in the Sudan 1898-1919. A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfilment of requirements for the degree of Master of Arts Institute of Islamic studies McGill University Montreal, 1974, p.22.

consequence of the *Ṣūfī* Shaykhs, and from the Islāmic conscious of the northern Muslims Sudanese, more than any proctor, they built mosques, establishing schools for the instruction of the Qur'ān, educated the public on Islām , in addition to the knowledge of Islām , they- the holy men possess specific personal parts as that, they set them part of the ordinary individual, the characteristics of generosity *karam*, asceticism *zuhd*, and then pity *wara*, and holding of self-esteem in relation to these holy men⁹⁴. '*Ṣūfī* tradition played a predominated role, in the Sudanese Islām ever since the process of Islāmization started. The propagators of this brand of popular Islām were in many cases, members of holy families, who had settled in the Sudan, and established centres of learning for their followers⁹⁵. In the history of the Sudanese Islām, the religious brotherhoods played a highly significant role. In the Sudan, Islām was spread by pious men connected with one or other of the numerous religious orders which were then found active throughout the Islāmic world. Although the work of proselytization was carried

⁹⁴Kim, Searcy, Kim (2012- 8-21- YouTube) Spread of Islam in Sub Saharan Africa- Influence of Ṣūfīsm .Associate Professor of African and Islamic history, Loyola University Chicago-

⁹⁵Warburg (1992:10)

out by these pious men, it was not backed in any formal way by the orders to which they belonged⁹⁶. The principal *ṭūruq* vary considerably in their practice and internal organization. Some orders are tightly organized in hierarchical fashion; others have allowed their local branches considerable autonomy. There may be as many as a dozen *ṭūruq* in Sudan. Some are restricted to that country; others are widespread in Africa or the Middle East. Several *ṭūruq*, for all practical purposes independent, are offshoots of older orders and were established by men who altered in major or minor ways the *ṭarīqa* of the orders to which they had formerly been attached⁹⁷.

The Qādiriyya and the Shadhiliyya *ṭarīqas*

The Shadhiliyya and the Qādiriyya *ṭarīqas* were the first to enter Sudan and were prevailing during the Funj sultanate. Both *ṭarīqas* were represented in Sudan by a number of independent branches each with its distinctive *sanad* and *silisla* and with little connection to the other (Karrar 1992-36), and each representing an independent centralized unit.

⁹⁶ Rahman, M.M. The Islamic policies of the Sudan Government, 1899 - 1924, Durham PhD thesis University of Durham, 1967, p:77.

⁹⁷C. Helen Metz. A country study Sudan. Federal Research Division Library of Congress. Washington D.C.1991-96.

The Gadriyya *ṭarīqa* entered the Sudan in the year 1577. Agadriyya missionary by the name of al-Bahari proceeded to the Sudan, from Ḥijaz at the invitation of a Sudanese merchant⁹⁸ (al-Bahari initiated five persons during his seven –years stay in the Gezira area, in the Sudan. Among those whom he initiated are the names of Muḥammad al-Hamim, Ban al-Naga al-Ḍarir, and Shaykh Ajib, the ʿAbd allab ruler⁹⁹. The circumstances of the coming of al-Bahari or the social conditions at the time are so obscure in the *Tabaqat* that is difficult to see, the reasons and implications, of the initiation of one member of the ruling group.¹⁰⁰ The Qādiriyya was the most influential than the Shadhiliyya. The Qādiriyya is interested in the personal relationship between the disciple and God and is concentrating on esoteric sciences rather than the *sharīʿa*, a fact that made it easy for non- Muslims to join it. The Qādiriyya in Sinnār was characterized by giving legitimacy to many pre-Islāmic practices (Y.Fadul 1971:8). Thus, making it accessible to

⁹⁸Yūsuf Fadel, Ḥasan. Studies on Sudanese history. SUDTEK ltd. Khartoum 1974, p.9.

⁹⁹ Idris El-Hassen. Religion in society- Nemeiri and the ṭūruq. KUP. Khartoum 1993. P, 301.

¹⁰⁰ J,S, Trimmingham. Islam in Sudan. 1949: 196).

illiterate peasants and nomads¹⁰¹. The Qādiriyya *ṭarīqa* since its inception in the Sudan dominate the scene almost exclusively until the Turko- Egyptian invasion of the Sudan'.¹⁰²

The funj period (c.1504 to 1820) was dominated by the activities of the Gadiiriyya and the Shadhiliyya orders. One has to emphasize the essentially decentralized nature of these *Ṣūfī* affiliations, which became assimilated into the characteristic Sudanese pattern of localized holy clans. These affiliations were autonomous branches, each with its independent, Shaykh and its particular chain of spiritual authority. When we turn to Shaykh Taj al-Din al-Bahari of Baghdad, the *Ṣūfī* leader and follower of the Qādiriyya order (after 'Abd al-Qādir al-Jilani 1077-1166), we reached the beginning of the Hijāzain influence; the introduction of *Ṣūfī ṭarīqas* or religious orders, that led to the creation of distinctive features of Sudanese Muslims culture. While in pilgrimage in Mecca, Taj Al-Dīn was invited in about 1577 by Dawud b. 'Abd al-Jalil, a Sudanese merchant from Arbji, to visit the Funj kingdom. There he stayed for seven years, during which he initiated a number of prominent Sudanese into the Qādiriyya

¹⁰¹Amani, M, El-Obei *Ṣūfī brotherhoods in Kassala & Gedaref States*.2005, p.120.

¹⁰²J, S, Trimingham. *Islam in Sudan* 1965, p: 195 .

order: they included his successor Muḥammad Al-Hamim b. ʿAbd al-Sadiq, Ban al-Naqa al-Darrir, Ḥijazi b. Main, claimed to be the founder of Arbaji and its mosque, Shaal Din wald Al-Tuwayim; the ancestor of the Shukriyya, and Shaykh Ajib the leader; the ʿAbd allabi chief. While in the Sudan, Taj Al-Dīn approached ʿAbd Allāh b. Dafa Allāh al-Araki, a leader who studied under ʿAbd al-Rahman b. Jabir, to join his order, but ʿAbd allāh declined, arguing that he would restrict himself to religious learning. But when he saw the popularity of and the social status attained by the disciples of Taj Al-Dīn among the Funj and Arabs, he changed his mind and went to Mecca. Finding Taj Al-Dīn dead, he agreed to be ordained by his successor. Around those three men: Al-Hamim, Ban-Naqa and ʿAbd Allāh Al-Araki together with their descendants al-Ṣadiqab, Al-Yaqubab and al-Arakiyyun, the order continued to flourish until it was won the hearts of many Sudanese¹⁰³. Islām came to be more strictly and widely applied in place of traditional African beliefs as the 'holy men' and their fraternities purified and spread the faith'. McHguh (1994:2) states 'Muslim holymen and merchants alike gradually consolidated their

¹⁰³Yūsuf. Fadal. Ḥasan. Studies on Sudanese history. SUDTEK Ltd. Khartoum, 2003, p.37.

position and increased their numbers. Their social influence grew even while the Funj state began its decline in the years after 1718. As the sultanate's power steadily deteriorated in the eighteenth century, and as political chaos and lawlessness came to characterize the age, Muslim holymen stepped in to fill many of the functions previously performed by the Funj state. The tax-exempt communities (*khalwas*) controlled by lineages of prominent *Ṣūfī* Shaykhs became *loci* of economic and social stability. It was in this period of turmoil that Muslim holymen, more influential than ever before, began to remake society in accordance with Muslim conventions as understood in the Central lands. McHugh regards the era of Funj decline as a critical period for the articulation of an Arab-Islāmic consciousness on the part of the Blue Nile holymen. Aḥmad (2008: 6) 'One of the most important developments in Islām that gave form to the religious practices among Sudanese Muslims is the prevalence of *Ṣūfism*. As practiced by the Sudanese, some of the salient aspects of *Ṣūfism* were the emphasis on ecstatic and place-oriented rituals, which resonated with earlier traditional practices, and the transmission of religion from a master to his students, which is consistent with the traditional passing of authority and oral transmission of knowledge. The

contrast that sometimes is made between *Ṣūfī* and orthodox *Sunni* Islām , which prevails throughout most areas of the Muslim world, does not apply in the case of Sudan. The Sudanese *Ṣūfīs*, and especially the leading families among them which came to dominate the political scene, saw no contradiction between their *Ṣūfī* practices and their adherence to *Sunni* Islām . That is to say, they were able to make a peaceful merger between “traditional” and “orthodox” practices¹⁰⁴. Islām has entered Sudan, by its own potential power, rather than being accompanied by a coercion authority. So, it was the people own will, it didn't enforce on them. And here, there was no ruler, who came, to tell that he takes his power and legitimacy from Allāh. Thus, the politics had no role in the spread of Islām in Sudan, but it was a pure social matter.¹⁰⁵

¹⁰⁴Anthony Sylvester. Sudan under Nemeiri. The bodily Head ltd.London.1977, p.25.

¹⁰⁵Abd al-Atif al-boni & Abd al-Taif Saeed. *Al-Buri Rajul al-Waqat*, 2000. P.25.

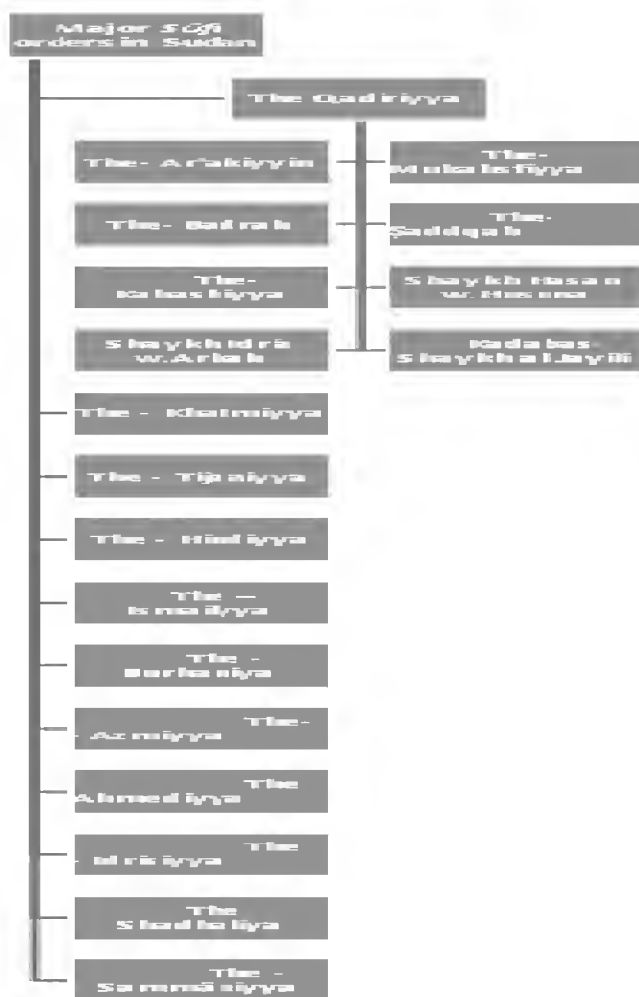


Diagram 2- the major *Sūfī* orders in Sudan

What account for the spread of *Ṣūfism* in Sudan?

There are many factors that have contributed to the successful spread of *Ṣūfism* in Sudan. Simplicity and flexibility could be counted of these factors. Other factors which found behind the successful widespread of *Ṣūfī* orders in the country are:

1- The geographical location of Sudan, and its nearness to Egypt, Ḥigaz and Maghrib, for the *Ṣūfī* orders were widespread in these areas. Therefore, these *Ṣūfī* orders entered the Sudan back up by economic and social circumstances. The geographical location of the Sudan with its appropriate climate, environment, assisted the foreign preachers in their mission.

2- The *Shuyukh* of the *Ṣūfī* orders have found a warm welcoming from the people of the Sudan, as they enjoyed par-excellence of merits. This factor helps in drawing people to their side.

3- The *Shuyukh* of the *Ṣūfī* orders as well have found an encouragement and support from the rulers, mainly at the reign of Sinnār kingdom (Funj), sultans and kings¹⁰⁶.

Tolerance inside *Ṣūfī* orders is among reasons that enabled *Ṣūfī* orders to attract different sections of the society. The historian Ḥasan Maki once was asked ‘Why *Ṣūfīs* were succeeded more than the others in serving society and in spreading Islām ?’ he viewed the answer lies within the *Ṣūfīs* simplicity, modesty and tolerance, and in their addressing to the poor, the sick person,

¹⁰⁶Nabil Hasan Abd al-Qadir. *Al-Shaykh Abd al-Mahmoud Nur al-Dā'im* (1261.H.A/1845-1333 H.A/1914) unpublished MA thesis, University of Gezira, Faculty of education, Hasaheisa, 2005, p.2.

males and females in tolerance, with blaming no one, nor criticizing any¹⁰⁷.

The impact of *tasawwuf* in the Sudan

Since the early of its arrival to the land of the Sudan, *tasawwuf* has left its apparent living impact on all the spheres of the local inhabitants. The contribution of *tasawwufi* could be found in the religious, social, economic and artistic domain. The overwhelming results of the *Ṣūfī* impact was its success in calming the sympathies, if it not the souls of nearly all the inhabitants. With the decline of the Christianity which resulted in increasing Islāmization, a class of trained Muslims scholars began to transmit orthodox teachings. Their attempt to raise the level of religious sophistication was by no means an easy task in such an isolated, vast and backward country. Indeed, before the process of true Islāmization was completed and before old customs and beliefs were eradicated, a more popular and less exacting types of Islām , *Ṣūfism*, was

¹⁰⁷<http://gmsudan.com/20131028/middle-class-and-Ṣūfism-the-case-study-of-the-Sammāniyya-order-branch-of-shaikh-al-burai/>.

introduced'. The significance of the *Ṣūfī* orders, to the religious life of the Sudanese may be seen in the fact that the Mahdist revolution of 1881 against the Turco-Egyptian rule had its roots within the Sudanese *Ṣūfī* context. Muḥammad Aḥmad was a Sammāni Shaykh , and a follower of the teachings of the famous *Ṣūfī* and scholar Aḥmad al-Ṭayyib, before manifesting himself as the Mahdi¹⁰⁸. Those men (the *Ṣūfīs*) have contributed greatly in the establishment of Islām bases in Sudan, and stamped it with the *Ṣūfī* demission While in the conflict which inevitably had erupted in Sudan between the *shari'a* and *ḥaqīqa* men, the men of the *ḥaqīqa* (the *ūlamā*), and the men of the *ṭasawwuf*, the scale had outweighed in favour of the men of the *ṭariq*, as Shaykh w. ʿAbdAllāh of Tabaqat in details had described'. Saddiq al-Mahdi sees *Ṣūfīs* have exercised considerable influenced, in the whole of the Sudanese religious, educational, social, and cultural lives. He has written '*Ṭasawwuf* in Sudan has realized the following achievements¹⁰⁹.

¹⁰⁸Yousif, Fadal, Ḥasan. Studies on Sudanese history. SUDTEK ltd. Khartoum 2003, p.37.

¹⁰⁹Saddiq, al-Mahdi. *Mustaqbal al-Islam fi al-Sudan*. Omdurman. 1985, p.2.

1- Spreading Islām in Sudan peacefully and popularly, and setting basic channels for religious education and guidance.

2-Expanding the Sudanese social norms by providing the wide broader results for containing the multi-tribes, and establishing living population centres, that in turn created the first nucleus for many of the Sudanese towns.

3- Realizing the Islāmic cultural unity despite of the multiple of the *ḥuruq*, but they agreed upon unified cultural sources.

4- Facing on the name of the native, the rulers with the advice, mediating and criticizing¹¹⁰. Sudan has long been noted for its *fakī*, religious men who possess *baraka*, or holiness, and perform *karāmāt* or miracles. These men are often teachers and headmasters at *khalwas*, religious schools for boys. Such schools have played an important historical role in the development and spread of Islām in Sudan¹¹¹. 'The *Ṣūfī* orders in the Sudan, as elsewhere in the Muslim world, played significant social, economic, cultural and political roles. In these

¹¹⁰Ibid: 2.

¹¹¹Timothy Carney, Victoria Butler and Michael Freeman. The Sudan: the land, the people. Publisher: Marquand Books, 2005, p.21.

organizations the ties of brotherhood were to supersede the old bonds of kinship'¹¹².

In the Sudan the religious brotherhoods also played an important Social role. In a country like the Sudan, traditionally divided by tribal loyalties, the brotherhoods have in some respects functioned as a social force, cutting tribal lines and binding members of different tribes and lineages together as spiritual brothers¹¹³.

Almost every Moslem Sudanese belongs to one or another of the orders. While most *ṭuruq* cross tribal boundaries, some are associated with particular tribes: the Isma'iliyya with the Bedariyya, the Hindiyya with the Kawahla, and the Majdoubiyya with the Ja'aliyyin¹¹⁴. The *Ṣūfī* orders represent major component and dimension to Islām in Sudan, so, Brotherhoods, is a central dimension to Sudanese Islām .¹¹⁵ Despite the ups and downs of the politics, and the changing ruling of the different elites, Islām remains protected by the

¹¹²Ali Salih Karrar. The Sufi brotherhood in Sudan, 1992, p. 2.

¹¹³ Rahman, M.M. The Islamic policies of the Sudan Government, 1899 - 1924, Durham PhD thesis University of Durham, 1967, p:88.

¹¹⁴Turner (1979:68)

¹¹⁵<http://looklex.com/e.o/Sudan.religions.htm>.

society, for the *tekke*, shrines, and the *Ṣūfī* Qur'ānic fire¹¹⁶. 'The historical consciousness of northern Sudanese Muslims is all about dominated by the Muslims holyman or Shaykh , also known as *faqih* or *fakī*{pl., *fuqarā*}'. The *fuqarā* were specialists in tension management and conflict resolution¹¹⁷. *Ṣūfism* gave the Sudanese culture its African dimension and rites, which assisted to perform many of its religious, spiritual, and medical cure functions. As well had left an impact on the geographical distribution process, for some populated areas, which had social and cultural role, in Sudanese culture "The *Ṣūfī* cultural legacy represents all the balanced forms of cultures, with all its traditions, habits, and norms, made the Islāmic *Ṣūfī* legacy a cultural vassal, accept all types of the other cultures, with what it holds of practices, habits and behaviour. For the Islāmic spirit penetrated into the Sudanese, through peaceful way, as if they were culturally prepare to. For they found in *Ṣūfism*, a sincere religious system that capable to

¹¹⁶Ibid: 25.

¹¹⁷Neil, Mchugh. Holyman of the Blue Nile: The Making of an Arab- Islamic Community in the Nilotic, 1500-1850. Evanston.Northwestern University Press. 1994, p.10.

express itself¹¹⁸. Professor O'Fahey believed that *Ṣūfīsm* has a fundamental role in Turkish as well Sudanese culture, he points out "*Ṣūfīsm* is fundamental to Turkish culture, as it is to Sudanese Islāmic culture¹¹⁹. In their book *al-Burai Rajul al-Waqt*, the authors Alboni and Saeed (2000: 24) in regards to the story of *Ṣūfīs* and Islām in Sudan comment 'The entering of the *Ṣūfī* orders in Sudan was a very great development, in the Sudanese social reality. The Sudanese society had never known the loyalty, except that one of the tribe, but with the affiliation to *Ṣūfīsm*, a great considerable of new mixing has taken place. As one of the travellers had described the image, by saying: "at the entrance of *khalwa*, you find the shoe of the *Shayqi*, *Dongolawi* and the *Ja'ali*'.

Throughout the history of Sudan, the *Ṣūfī* orders have traditionally, exerted a profound influence on the daily life of the people, and they continue to be, popular today. *Ṣūfīsm* and orthodoxy cannot be divorced from each other of the Sudanese

¹¹⁸Nasradin, FadalAllāh. *al-Athar al-thaqafiyya wa al-jtemaiyya li al-Taṣawwuf fi al-Sudan*. Paper presented in 2005- Karima. University of Dongola. 2004, p.4.

¹¹⁹Halima Abdr-Rahman, Hussein Tuhami &Hamid Ṣāliḥ. Darfour from a historian's perspective, Sudanow vol xv111 No 2, February 1994. p:33

Islām . The *Ṣūfī* orders drew their members from all walks of life, from both towns and countryside. These members included sultans, rulers, tribal chiefs, religious teachers, *qadis*, merchants, farmers, nomads, women, children and slaves. The *ṭarīqas* in the Sudan operated on two different levels. They carried out missionary activities, among those who were already Muslims, and converted them to *Ṣūfism*. However, they also functioned in areas on the frontiers of Islām , in the western Sudan, and the southern parts of the Gezira, where they converted non- Muslims to Islām ¹²⁰. The impact and influence of *Ṣūfism* and *Ṣūfī* shrines in Sudan could be seen in the words of Idris al-Ḥasan (1993:24) who writes : "The *Ṣūfī* shrines continued to act as a refuge for the poor, the abused and other victims of all sorts of injustice – having a social function beside their religious centres"¹²¹.

'Islāmization which owed a great deal to the religious fraternities (*Tarriqas*). *Ṣūfism* has developed the roles, and functions of some of the social institutions such as *khalwa*. For its pure devotional role (the entering of *khalwa* and seclusion, was a common matter

¹²⁰Muddather, Abdr-Rahim. Imperlism and nationalism in Sudan. 3rd edition. UKP. Khartoum. 1991. P.7.

¹²¹ Dirasat Ifriqiyya, Issue No.9 July. 1993, Khartoum. P:24.

among the *awalīya* and *fuqarā*) the *khalwa*'s role has been conferred or transferred to serve educational as well devotional activity together. These *khalwas* have turned places, for educating the young, as well the followers. The exoteric sciences, as well *Ṣūfism*, have brought back the role to the mosque, with its fundamental functions such as *fatwā*, judiciary, Qur'ān interpretation, *ḥadith* narration, as they were, at the mosques of Baghdad, Kufa, al-Aqsa, and Umayyid mosque.¹²²

The impact of *Ṣūfism* in the Sudanese society

The contribution as well the impact of the *Ṣūfis* in the Sudanese society not only lay its shadow on the religious, social life of the local inhabitants, rather it has gone even to instill its seeds into the literary aspects of the very same people of the country, in this concern Muḥammad Ibrāhim al-Shush, has studied the influence of *Ṣūfism* in Sudanese literature (Shush 2001), we find him says: 'And the *Ṣūfī* influence is of the strongest presence in national Sudanese literature. It couldn't for any Sudanese sincere writer in his environmental expression, regardless of his personal situation or *madhab*, to overcome or

¹²²Nasradin, FadalAllāh. *al-Tthar al-Thaqafiyya wa al-Itemaiyya li al-Taṣawwuf fi al.Sudan*. Paper presented in 2005- karima. University of Dongola, 2005, p. 9.

neglect this strongest impact. For the real literature- is expressing a real living. And never tried to replace it with a false one. We sum up and say that the *Ṣūfī* spirit has its deepest influence, in the writings of the creative, on the varied literary genres'. The influence and the impact of *Ṣūfism* in the Sudanese literature could be found in the writings of many talented, well-reputed poets, and authors. Such as Ṭayeb Ṣāliḥ, Muḥammad al-Mahdi al-Majhdzub, Muḥammad ʿAbd al-Ḥai, al-Tijani Yūsuf Bashīr", al-Fituri¹²³.

Ṣūfī influence can be seen in the fact that many Sudanese Muslims belong to religious brotherhoods known as *ṭarīqas*¹²⁴.

The profound and obvious influence of *Ṣūfism* on the development of the Sudanese personality, throughout the different ages and times, could be found in the views of so several historians and researchers. To O'Fahy *Ṣūfism* has come, to make the Muslims Sudanese different from that, one of the other Muslims in the Arab world. In fact, I think that you're all *Ṣūfīs*, you just don't realize it! If you want to understand this, go to some- where like ' Oman, where there is no superstition at all.

¹²³ Mahammad Mahadi, Bushra . *al-Taṣawwuf Manb'a Elham wa Ibda'a* , paper published by the University of Dongola, faculty of Arts, Karima 2005, p:3.

¹²⁴ SUDAN IN PERSPECTIVE An Orientation Guide, defense language institute foreign language centre, 2012, p.33.

I grew up among ' Omani Arabs,' Omanis are Ibadites (Khwarij) and the 'Ibadiyya has absolutely no *Ṣūfī* tradition at all, I'm sure that you'd only have spent a few days, in Qatar, Oman or Muscat, and you would realize that these people are of course Muslims, but a very different kind of Muslims, to the Sudanese¹²⁵. 'In all these contacts, Islām occupied a central position. The tools of these contact were in the wandering scholars, the *fakīes* (or *fugara*), and the missionary *Ṣūfīsm* or *ṭarīqas* (religious orders). These religious orders contributed to the process of "socialization and polticalization brought up elites, bureaucracies and institutions of modern Sudan. This process of socialization welded by these dynamics (trade, nomads and *Ṣūfī* missionaries) produced the most multi-ethnic, and multi-cultural identity of the present Sudan¹²⁶. 'Folk *Ṣūfī* Islām in Sudan brought popular legitimacy even when resisted by high minded authority. These religious practices brought explanation of the unknown, social order, displaced anxiety and brought war and peace, met human needs, and calmed disturbed

¹²⁵Halima Abdr-Rahman, Hussein Tuhami &Hamid Ṣālīḥ. Darfour from a historian's perspective, Sudanow vol xv111 No 2, February 1994, p:31.

¹²⁶Abdu,Mukhtar. Dirasat Ifriqiyya- issue No 34 – December, 2005, p.15.

souls¹²⁷. *Ṣūfism* in Sudan is more far than a *ṭarīqa* that connect its *murīds*. It is a fundamental component in Sudanese personality; it was and still does an influential role and impact culturally, scientifically, socially and politically. It contributes in shaping the Sudanese personality, and it has the lion share in the religious loyalties of the people of the Sudan. *Ṣūfism* in Sudan has a huge intellectual, cultural, literary and religious production, specifically its history has connected with the coming of Islām in Sudan itself. *Ṣūfism* here distinguished with great social role, in the issues of reconciliation among the disputes tribes, whether those disputers are tribes or clans or whether the disputes in a family between a man and his wife, or between a family in one village with another. For this the people of *ṭasawwuf* have constituted or made a framework for the Sudanese judicial social reference'. However, the Islāmic view in Sudan won't be completed without mentioning *Ṣūfism* (Islāmic mysticism) which is equally prevalent (sometimes more dominant)¹²⁸. Quite independently of Taj Al-Dīn and his disciples, the order benefited from the efforts of Shaykh Idris w

¹²⁷Richard, A, Lobban. Sudan's Wars and Peace Agreements Cambridge Scholars Publishing 2010:15.

¹²⁸<http://www.hadielislam.com/arabic/index.php?pg=articles%2Fcategory&id=3209>.

al-Arbab, the famous saint, who according to one tradition was the first to 'light the fire of 'Abd al-Qādir ' or introduce the Qādiriyya order in the Funj territories. What made them popular was the belief that *Ṣūfīs* possesses *baraka*, blessing or goodness believed to emanate from holy men and that he acts as an intermediary between man and God' In fact these *ṭarīqas* held such sway over the people that few stood outside their ranks. Therefore, it is not surprising that the *Ṣūfīs* were more revered by the rulers and adored by their subjects than the jurists.

'Muslims *Ṣūfī* masters have generally accepted the authenticity of non- Muslim religious experience, and encouraged introspective reflection on the part of their followers, thus synthesizing local elements. Hence, although several factors may have contributed to the atmosphere of mutual toleration in the Islāmized northern Sudan, the *Ṣūfī* influence was especially significant in fostering a spirit of moderation and tolerance¹²⁹. Finally, on Islām in Sudan forum, which was held in 1983 at Khartoum, Saddiq al-Mahdi states: 'The *Ṣūfīs* tradition, with its

¹²⁹John O. Hunwick, Religion and National Integration in Africa: Islam, Christianity, and Politics in the Sudan and Nigeria, Northwestern University Press, Evanston, Illinois, 1992, p.18.

known tolerance, opened the way for many pre-Islāmic practices to reappear in an Islāmic form?¹³⁰

Intellectuals and the role of *Ṣūfīs* in Sudan

The Sudanese thinkers held their own views towards the role played by *Ṣūfīs* in the spread of Islām in its territories. Different and varied opinions have been pronounced out during the different periods since their (the *Ṣūfīs*) arrival to the country. In the words of Haydar Ibrahim (1999:21) 'Islām entered and spread in Sudan, by elements overwhelmed by nomadism and savageness, neither its religious education nor its jurisprudential level above doubts, so with simplicity educated the local population, the way of performing the religious rites. And never tried to go on the deep jurisprudential or dogmatic issues¹³¹. The earliest Muslims inaugurated the principle of reconciliation, with the reality and current situation, i.e. with the then dominated popular tradition, and this interprets the dominance of the popular non-philosophical *Ṣūfī* dimension on Sudanese Islām. And the meant or intended *Ṣūfism* here based

¹³⁰ See Sudanow, January 1983, p: 21.

¹³¹ Haydar Ibrāhīm Ali, *Azemat alislami alseiasi- al-gabaha aleslama alqumiiyya fi al.Sudan Namuzajan*. Cairo.1999, p.36/37.

on external rites like *dhikr*, *madiḥ* and litanies¹³². 'Ibrāhim (1979:160) elaborates on the penetration of *Ṣūfism*: 'The *Ṣūfī* orders penetrated into the Sudan, synchronizing with the decadence of intellectual *Ṣūfism* in the fifteen century. For this reason the *Ṣūfism* which entered the country was more practical, ritual and rather superficial than intellectual and philosophical, or in other, *Ṣūfī* words an "external" *Ṣūfism* and not "internal" *Ṣūfism*; the former concentrates on rites, while the latter concentrates on meditation¹³³. While Ṣadiq al-Mahadi (2006) holds the view that, 'The carpet has provided the people of *ṭasawwuf*, with the spiritual, social, and educational connection, transferred into a throat, in the society, through which they managed to spread guidance, reform, righteousness and education. And this has provided the people of the carpets, with great privilege of what they have gained and realized, the *Ṣūfī* orders today turned more popular, than what it were before twenty years. For since the last quarter of the 20th century there is a religious renaissance, in all faiths Hinduism, Buddhism, Judaism, Christianity and Islām . As long as human thirsts for spiritual and moral values, then he will look forward for

¹³²Ibid: 37.

¹³³<http://upetd.up.ac.za/thesis/available/etd-09212004131148/unrestricted/03chapter3.pdf>.

religious relation. *Ṣūfī* orders now, as I see it, have its role, mainly with the failure of *Ingaz* experience, which increases its strength, as it also increases tribal strength¹³⁴. *Ṣūfī* order in Sudan and from the ancient occupied the social capital¹³⁵. Ḥasan al-Turabi (b.1932) sees that the 'Earliest *Ṣūfī Shuyukh* ended with languishing in their *khalwas*, maybe teach something of the fundamentals of *fiqh*, as well focused on the inner, and on the *ṭarīqa* loyalty, gathered people on, what exceeded fanatical tribalism, until the brotherhood become solid among them, and help in entering of non- Muslims into Islām , as well spread Islām more than what the jurists, princes, and this what is counted for the *Ṣūfīs*¹³⁶. The Sudanese scholar ʿAbd Allāh al-Shaykh al-Bashīr (d.1994), viewed that the spread of Islām in the Sudan and in Africa, was achieved through the *Ṣūfīs'* efforts, *fuqaha*, *ḥuffadh*, and *madiḥun*. And its efforts have been done, through the peaceful means, instilled the belief in the hearts of the native, and bringing them to the fold of Islām . And come later to bring out a radical change in their lives, prepared them to be nucleus of the first Islāmic State in

¹³⁴ Al-Mahdi youtube 2006.

¹³⁵ (Ibid)

¹³⁶ <http://www.elaph.com/ElaphWeb/AkhbarKhasa/2008/8/354170.htm>

the country. These four groups have spread Islām in the one million square miles which is Africa, not by the sword or others means of coercion, but by confidence, faith and sincerity. They succeeded in bringing about radical changes in peoples' lifestyles, replacing discord with consensus and heedlessness with remembrance of God, which lead to the founding of an Islāmic State of Sinnār, which promoted Islāmic thinkers and students alike to contribute positively to the field of Islāmic studies¹³⁷. Islām made its deepest and longest lasting impact in Sudan through the activity of the Islāmic religious brotherhoods or orders. These orders emerged in the Middle East in the twelfth century in connection with the development of *Ṣūfism*, a mystical current reacting to the strongly legalistic orientation of orthodox Islām. The orders first came to Sudan in the sixteenth century and became significant in the eighteenth. *Ṣūfism* seeks for its adherents a closer personal relationship with God through special spiritual disciplines. The exercises (*dhikr*) include reciting prayers and passages of the Qur'ān and repeating the names, or attributes, of God while performing physical movements according to the formula established by the founder of the particular order. Singing and dancing may be introduced.

¹³⁷ Najat Mohmoud Siddiq. The Remembrance of God, Sudanow vol x v 111 No 8, August 1994. P:8, 9.

The outcome of an exercise, which lasts much longer than the usual daily prayer, is often a state of ecstatic abandon. The leaders of *Ṣūfī* orders in Sudan have won acceptance by acknowledging the significance of the *sharīʿ* and not claiming that *Ṣūfism* replaces it¹³⁸. Islāmic culture penetrated northern Sudan through traders and Muslim holy men. The holy men were missionaries who brought with them the Qurʾan and the Islāmic *Shariʿa* along with the Arabic language. Some of these holy men set up schools that taught religion and Arabic. A few acquired political influence and were awarded by leaders with great wealth. Overwhelmingly, these men transmitted the version of Islām known as *Ṣūfism*. The more charismatic of them bonded with their followers into societies called “*ṭarīqas*” (orders)¹³⁹. A transition from what may be described as a “Sudanic belt” pattern of individualistic holy men to a Middle Eastern and North African one with organized *Ṣūfī ṭarīqas* was beginning to take place. The coming of the *ṭarīqas* into northern Sudan could be divided into two stages. The first, which may be

¹³⁸Helen, C, Metz. A country study Sudan. Federal Research Division Library of Congress. Washington D.C.1991, p.96.

¹³⁹Osman ,M, Ali. Islam- studies and contemporary world – Abi- annual journal – published by the centre of study Islam and contemporary world—Khartoum, 2007, p.9.

dated from about the 16th century, began with the recruitment of some holy men into the decentralized “ancient” *ṭarīqas*, the Gadiiriyya and the Shadhiliyya. The second stage took place in the 18th and 19th centuries when the country came to be dominated by a number of centralized “reformist” *ṭarīqas*, namely, the Sammāniyya, The Khatmiyya, the Idrisiyya and the Tijaniyya. As to the internal organization of the *ṭarīqas*, it could be noted that the “ancient” *ṭarīqas* were autonomous branches, each with its independent Shaykh and its particular chain of spiritual authority, *silsila*. The meeting ground for these branches was the common respect they paid to the founder of the order. By contrast, each centralized “reformist” *ṭarīqa* had a Shaykh at the head of its hierarchy who enjoyed absolute authority and who was assisted by a number of *khulafā*, “deputies,” and local representatives¹⁴⁰. The appearance of the *Ṣūfī* orders in the Sudan, namely the Qādiriyya in 1577, added a much to the Islāmization of the county. *Ṣūfism* recognized the customary behaviour of the people and was integrated into the people's thinking and activities. The type of Islām which was developed by the *Ṣūfī* orders conformed to the pre-Islāmic beliefs and stuck deeper roots than the Islām of the *ūlamā*. The

¹⁴⁰Ibid" 10.

Qādiriyya order which built its doctrines upon local practices and traditions won the allegiance of many of the Sudanese and became the widespread order in Sudan¹⁴¹. 'With regard to Islāmic mysticism in Sudan, we point to the fact that, the components of the Sudanese society itself, have profoundly influenced by *ṭasawwuf*. It could be said that the Islāmic mysticism has created a platform for peaceful dialogue among the components of the Sudanese society, in its tribes, clans, in its tongues, traditions and even in its beliefs, other than Islāmic beliefs. Thus, the present Sudanese personality, you find its roots and its original social and cultural features, in the life of *ṭasawwuf*, for what distinguish the Sudanese of soft-spoken, patience, manliness, integration and solidarity, and openness to the other, back to Islāmic mysticism, and the spiritual education of *ṭasawwuf*¹⁴². "If there is a family in Sudan that does not have at least one *Ṣūfī* member, it is not Sudanese. *Ṣūfism* in Sudan is not a public issue or part of a national debate. Yet it is an enormously important force that has shaped, and continues to shape, the society as a whole. It is widely recognized that the extended family is of vital social and economic importance in

¹⁴¹M, W, Daly. Al-Majdhubiyya and Al-Mukashfiyya: Two Ṣūfī *ṭarīqas* in the Sudan- UKP. Khartoum, 1985, p.5.

¹⁴²<http://www.youtube.com/watch?v=GAgH2NKzUoA> Abd al'al, 2000.

this country, where poverty is widespread but real hunger rare. Strong family ties are traditional, but *Ṣūfīsm*, which teaches the practice of sacrificial service for others, is an important element in the glue that holds many Sudanese families together¹⁴³. Sudan, so far as was concerned, neo- *Ṣūfīsm* fitted with the dynamics that already characterized the so read of Islām there: a gradual and spontaneous process, mainly mediated through the immigration of Muslims and their interaction and intermarriage with local people. Few of these immigrants were well-versed in Islāmic doctrine, being mainly Bedouins and nomads, who were only marginally more than nominal Muslims. Therefore, even though Islām started to spread into Sudan in the seventh century, Dayf Allāh writes in his *Tabāqat* that when the Muslims Funj Kingdom took over in central Sudan early in the sixteenth century, there was 'no record of any schools for the neither Qur'ān nor religious learning'. Disregard for elementary Islāmic rules was the norm, 'until Shaykh Maḥmūd Al-Araki came from Egypt and taught people about {these rules}. The process started by Shaykh Al-Araki gave Sudanese Islām its distinctive features, for Al-Araki was also a *Ṣūfī* Shaykh. From then on *Ṣūfīs* and *ūlamā*

¹⁴³<http://www.sunniforum.com/forum/showthread.php?29534-Ṣūfīsm-in-Sudan-the-Sammāniya-Ṭarīqa>.

reinforced each other, in contrast to other areas in the Muslims world where reformers had constantly risen against the excesses of *Ṣūfī* heterodoxy (such as Wahabism in Arabia). *Ṣūfī* groups also became the nucleus of the emerging Muslims society in Sudan. The residence of *Ṣūfī* Shaykh s became new centres around which the Sudanese society was reconstituted. The tribes came to holy men for arbitration and for intercession with the authorities. The *Ṣūfī* centres used the influx of wealth (in addition to welfare) for the establishment of learning centres. A *Ṣūfī* centre thus became the focus of religious, cultural, economical and political life of the community. In catering for almost all the need of the community, these centres gave Sudanese society its present day form. The absence of conflict between economic, political and social demands in the life shaped by these institutions gave them enduring strength. And they managed to adapt themselves remarkably to changing circumstances. *Ṣūfism* was far from other- worldly because the charisma of *Ṣūfī* leader has essentially to be manifested in his worldly achievements. The absence of strong centralizing state in the pre-dominating tribal society and the fusion of tribe and *ṭarīqa* identification in most cases enhanced the role of *Ṣūfī* leaders even further. In the eighteenth century, with its similar

emphasis on *ūlamā*- *Ṣūfī* synthesis. The eighteenth – century revivalism affected Sudan through the agency of several men, most of them disciples or associated of Sayyid Aḥmad Ibn – Idris Al-Fasi (1760- 1835), a *Ṣūfī* reformer and an '*alim* who originally came from the North Africa and taught at Mecca before being forced by rival *ūlamā* to take refuge in Asir valley in southwest Arabia. Among the men who spread new messages in Sudan was Muḥammad Al-Majdhoub Al-Sughayyir (1769- 1833), himself a member of an established *Ṣūfī* family residing in the vicinity of El-Dameer, in the territory of Jaalalyin tribe of north Sudan. Al-Majdhoub went in 1819 to Arabia, and stayed there for nine years, before returning to infuse a new dynamism in the Majdhoubiyya order which followed the Qādiryya and the Shadhaliyya traditions¹⁴⁴. The local Islām of Liri revolves around the Qādirīya *Ṣūfī* center and the leading Shaykh there, and from this brotherhood come the *fuqarā*(sing. *fakī*, *faqīh*) who have replaced the *kujūrs*. The British fear of *Ṣūfism* was well grounded. The Islāmic brotherhoods did indeed turn out to be supra-tribal mass organizations, and the roles played by the Ansār of the Mahdist-based Ummah Party and the

¹⁴⁴ Abdelwahab El-Affendi. *Turabi's Revolution: Islam and Power in Sudan* Grey Seal – London, 199, p.19.

Khatmīya of the Unionist Party in the politics of independent Sudan should suffice as examples. The thin layer of British-made Sudanese clerics could not stop the spread of the *Ṣūfī* sects, nor attenuate their political importance. But it is also important to our discussion to note the effects of such brotherhood organizations on the local level. In the south of the Nuba Mountains, the Mukāshifīya branch of the Qādirīya order with its centre in the Gezira has been the dominant sect. The history of this *tarīqa* in the southern Nuba Mountains goes back to the beginning of the present century and is related to the coming in 1906 of a *fakī* to work as a missionary. This was Shaykh Burnāwī, a West African, who had been initiated by the leader of the *tarīqa*, the mukāshifī. He travelled around for many years, teaching the locals, as well as taking wives from among them. Eventually he settled down in Liri and built his *masīd* (centre, mosque complex) there. After his death his son, Shaykh Abd al-Bāqī, took over as religious leader in Liri and still occupied this position when I was doing research there. Around these leaders a group of followers developed the dervishes (*faqīr*, pl. *fuqarā*, also the plural of *fakī*). These local converts became propagators of the new religion among their own people. The *fakī* performs the Islāmic rituals at important events, like name-giving, circumcision, marriage, and funerals.

He likewise operates as a healer to the extent that he has been given power (*baraka*) to do so. The Qādirīya in Liri is a ritual and organizational unit with the great Shaykh at the pivotal point and with lesser Shaykhs as his representatives. This network of dervishes is very important for teaching illiterate people about Islām . The teaching of Muḥammad and the content of the Koran are conveyed through direct contact between a Shaykh and his followers. The teaching in such encounters contains various elements of direct relevance for the daily life of the Lafofa. A central theme is what lawful *halāl* is and what is forbidden *harām* in Islām . These teachings can subsequently be used to understand the reality with which the Nuba are confronted. People are told that beer-making and beer-drinking is *-harām* and not tolerated. They are told that women should be protected and not allowed to go shopping or sell produce and that young daughters should be married before their virginity is endangered. In this manner the Lafofa gain knowledge about Islāmic standards and can use this knowledge to evaluate themselves and others in relationship to the central problem of being a Muslim or not being one. Thus to a Lafofa being a Muslim also means going to the places where Islāmic

teaching goes on, be it at *anōba* dance, a *karāma*, a wedding in the village, or the *masīd*¹⁴⁵

Finally, it could be said that the people of *tasawwuf* have played the vital role in the spread, the message of Islām in Sudanese soil. The historian Muḥammad Said al-Qaddal (d.2008), comes to agree with the views, which stressed that *Ṣūfī* orders, were behind the spread of the true spirit of Islām, in the Sudan, he writes; 'The dissemination of Islām in Sudan has been connected with the *Ṣūfīyya*, which set up the *masīd*, and *khalwas*, and connected with the *awalīya karāmat*, and with the *Ṣūfī* personality himself, his weight among the people, and his ties with the ruling groups. The religious atmosphere is predominated by the *taṣawwuf*, with a little mixture of *sharia* and science, which arrived *via* limited channels. The people belief on the *Ṣūfī* was deeper than their belief on the *faqaiḥ*. The "*Tabaqat* book of w.Dif Allāh portrays this atmosphere, as well reflect the general view, standing beside the *Ṣūfī* against the *faqaiḥ*, in any conflict between them'¹⁴⁶.

¹⁴⁵O.Leif, Manger. Religion, identities and politics: Defining Muslims discourse in The Nuba Mountains of the Sudan. Bergen.1993, p.20.

¹⁴⁶ See Mohammad Sa'id al-Qaddal. Imam al-Mahdi, 1992, p: 28 – 29.

Chapter Three

The Sammāniyya *Ṣūfī* order

Historical background

The Sammāniyya is one of the most famous, *Ṣūfī* orders in the Islāmic world. To historians the first impulse for change, came through the Sammāniyya, whose origins lay in the tradition of the khalwatiyya *Ṣūfī* order, which may be traced back to the fourteen century. The founder of the Sammāniyya Muḥammad b. Abd al-Karim al-Sammān (1132/1718 to 1189/1775), was a student of a Syrian Khalwati, Muṣṭafā Kamāl al-Dīn al-Bakrī (1099/1688 to 1162/1748-9), who lived for long periods of his life in Damascus, Jerusalem, and Cairo. On al-Bakrī's death, his students set up their own independent branches. Among these students was al-Sammān, who established new Khalwati branch, known as the Sammāniyya.

To Oxford Islamic Studies website the Sammāniyya *ṭarīqa* is “Activist, reformist branch of the revivalist Khalwati *ṭarīqa*. Founded by Muḥammad b. Abd al-Karim al-Sammāni in the eighteenth century. Committed to formal Islāmic law. Opposed to the traditional veneration of saints. Provided an organizational framework and inspiration for more militant

revivalist movements. Spread into Sumatra, Indonesia, Egypt, and Sudan in the eighteenth century and became a major order in the Malay Peninsula, and throughout Africa in the nineteenth century. In Southeast Asia, writings by Shaykhs of this order provided inspiration for nineteenth- and twentieth-century jihads against the Dutch colonial occupiers. Famous adherents include Muḥammad Aḥmad Ibn ‘Abd allāh (the Sudanese Mahdi), who used the *ṭarīqa*'s teachings to denounce the corruption of faith in Sudan and to declare himself the expected Mahdi (messiah). In Sudan, a widespread network among the local population permitted it to become the basis for local organization and opposition to Egyptian rule, along with the Khatmi and Majdhubi orders¹⁴⁷. Another branch of the Khalwatiyya, which had significant impacts on the Nilotic Sudan, was that of Muḥammad b. al-Karim al-Sammān, a student of the Egyptian Khalwati Shaykh Muṣṭafā al-Bakrī (1687-1749). The Sammāniyya tradition is generally described as an offshoot of the revived Khalawtiyya affiliation, associated with Muṣṭafā b. Kamāl al-Dīn al-Bakrī (d. 1749). The Sammāniyya *ṭarīqa* did

¹⁴⁷<http://www.oxfordislamicstudies.com>.

develop into an independent order. The order subsequently spread to Egypt, the Sudan, Nigeria, and south-east Asia¹⁴⁸.

Hasan al-Fatih Qarib Allah (1933 – 2006) sees the Sammāniyya as one of the huge change of waves which appeared during the rule of Othman Sultanate during the second half of the 19th century, he writes " the Sammāniyya *ṭarīqa* is one of the huge changing waves that included the southern States for the ruling of the sons of Othman, in the Islāmic world in the 19th century¹⁴⁹

According to O'Fahey the Sāmmaniyya has left behind a significant impact in Nilotic Sudan, he comments 'Another branch of the Khalwatiyya, which had significant impacts on the Nilotic Sudan, was that of Muḥammad b. al-Karim al-Sammān, a student of the Egyptian Khalwati Shaykh Mustafa al-Bakrī . The Sammāniyya was spread into the Sudan by Aḥmad al-Ṭayyib b. al-Bashīr" (1742-1824). He was initiated into the Way on several visits to Mecca and travelled widely in the Sudan to form the basis for the new *ṭarīqa*. This, then, was a clear manifestation of *ṭarīqa*-Way as a more active principle

¹⁴⁸O'fahey (1994:91)

¹⁴⁹Hasan al-Fatih Qarib Allah. *Al-Tariqah al-Sammāniyya al-Tayibiyya al-Qaribiyya, wa itjatiha fi al-Tarbiya wa al-Suluk, Dirasa Ifriqiyya*, issue No.22, December 1999, *dar gamiat Ifriqiyya* for printing, 1999. Page. 19.

than had prevailed in the Sudan earlier. It is not clear; however, to what degree an organization beyond that of a series of initiations existed at this time. Yet its influence remained strong; the Sudanese Mahdi started his career as a Shaykh of the Sammāniyya, and—withstanding the difference in content—the movement he built was clearly influenced by the *ṭarīqa* model'.¹⁵⁰

Shaykh Muḥammad 'Abd al-Karīm al-Sammān 1719 - 1775

The highly charismatic al-Sammān was born in Medina, to family of Quraish. He spent much of his life in Medina, and stayed at the historic house, owned by our master Abū-Bakr al-Siddiq, the first caliph to the prophet (PBUH) to the prophet of Islām. He died in the meant city and his grave is in the Baqi, the oldest cemetery of the city, which indicate that, he was held in great respect, in his native town, as it was great honour to be granted, a last resting- place- there, so close to the graves of the prophets wives, and many celebrities of Yore.¹⁵¹ Al-Sammān

¹⁵⁰http://www.webafrika.net/library/levtzion_pouwels/history_islam_africa/sufi_brotherhoods_africa.html#n41.

¹⁵¹Drewes G.W.J. A note on Muḥammad al-Sammān, his writings, and 19th century Sammāniyya practices, chiefly in Batavia, according to written data. In: Archipel. Volume 43, 1992. pp. 73-87.

was the guardian of the Prophet's grave, and the author of several works, on *Ṣūfī* metaphysics, but it was especially as the founder of a new order that he became influential. He combined the Khalwatiyya, the Qādiriyya and the Naqshbandiyya, with the North African Shadhiliyya (in all of which he had *ijâza*), developed a new ecstatic way of *dhikr*, and composed *arâtib*, a litany consisting of invocations and Qur'anic verses. This combination became known as, the Sammāniyya. Sammān's *silsila* only acknowledges his Khalwatiyya affiliation, through his teacher Muṣṭafā al- Bakri), it already became a separate order, with its own lodges and local groups of followers, during the master's lifetime. Al-Sammān moreover enjoyed a great reputation as a miracle-worker, which no doubt contributed to the rapid spread of the order. 'In the eyes of his adepts, however, he was far more than the pious custodian of the Prophet's grave. The *manāqib*-book composed only a few years after his death gives ample evidence of that. It is a full-fledged hagiography, in which none of the regular elements of the kind is lacking. It goes without saying that the piety and austerity which he displayed at an early age were a matter of amazement to his parents, just as recorded of many other holy men. No less a person than the great saint 'Abd al-Qādir al-Jilānī of Baghdad (d.1166) came to see him and be gifted him with a white garb.

After entering on mystical life he started teaching people of all sorts, and the gifts they brought him he distributed among the poor. His open handedness and scorn of worldly goods, though both of them constituents of the mystic's general style of life, are particularly emphasized and linked up with his mystical experiences. His spirit had ascended to the seventh heaven, where he had asked the Prophet the meaning of his prayer « Make me live and die a poor man, and gather me with the sighing poor on the Day of Resurrection ». It was on this occasion that the Prophet confirmed him in his dignity of special worship of which he was considered by his adepts to be the final incumbent (*khatim al-wilāyat al-khassa*)¹⁵². Abdul-Mutalib (1995:108) Muḥammad Nafis believes that Muḥammad "ʿAbd al-Karim al-Sammān was a pole (*Qutb*) of his time. This means, for him that the position of "ʿAbd al-Karim al-Sammān is the highest rank in a hierarchical structure of saints". Muḥammad as-Sammān (1718-1775) was a famous *ʿalim* and mystic, teaching in Madina. He was initiated into various other *ṭuruq* besides the Khalwatiyya (notably the Qādiriyya, Naqshbandiyya, and Shadhiliyya), and combined elements from all of these into his own distinctive Khalwatiyya

¹⁵²(Ibid).

branch, which is usually called Sammāniyya (see Grandin 1985:173-5).

Al-Sammān memorized the holy Qur'ān at the age of seven. And at the age of nine became well-versed at the *madhab* of Imam al-Shafi, which is his *madhab*. And stood for the need, of the *awalīya*, who came to the visit of the messenger of Allāh at the age of tenth¹⁵³. His father is Shaykh 'Abd al-Karīm al-Qādiri, under who has memorized the Qur'ān, read the principles of sciences, as well has taken the Qādiriyya *ṭarīqa*. With Shaykh Muḥammad Sūliman al-Kurdi, studied the *fiqh*. While under Shaykh 'Abd al-Wahab al-Tintawi, studied the science of *fiqh*. From Shaykh Muḥammad al-Daqaq took the sciences of *ḥadith*. It was narrated that Shaykh al-Daqaq, used to tell the people by saying: 'This prosperous boy- meant al-Sammān- is my esoteric Shaykh, and I, his exoteric Shaykh '. In addition, to the above mentioned of the dignified respected *Shuyukh* and scholars, he (may Allāh sanctify his blessed soul), had received knowledge from the Shaykh Muḥammad al-Magharbi, Shaykh Muḥammad Higat al-Sindi, Shaykh Ali al-Kurdi, and Shaykh Ali Attar, and the *qutb* 'Abd Allāh al-Hadad. Shaykh

¹⁵³'Abd al-Mahmud Nūr al-Dā'imal-Kuus al-Mutra'a fi manqib al-Sada al-Arba, 2011,p

Muḥammad al-Sammān, in addition to his khalwati *sanad*, he also wore the mantle of the Qādiriyya, at the hand of the muḥadith, the leading ḥadith scholar, the mufti of Madinaal-Munwara, Shaykh Muḥammad Ṭahir al-Kurdi (1312.1400 A.H)¹⁵⁴.

After the death of al-Bakrī in the 12th Rabb' Thani 1161 A.H/ 1741 in Cairo, al-Sammān spent ten years of continuous harsh spiritual exercises into *khalwa* (retreat). Then he started his independent *ṭarīqa*, produced his own litanies and independent doctrine. Therefore we can say that the Sammāniyya *ṭarīqa* started about 1171 A.H/1751.¹⁵⁵

Several views have been said, concerning the origin and name of al-Sammān, of which the Sammāniyya has been derived. For we found many of his students as well *murīds* have strove in the interpretation of the name, focusing on what suit the status of their Shaykh¹⁵⁶. The name has gone synonymous with the butter

¹⁵⁴ (Ibid: 23).

¹⁵⁵ Amani Mohammad El-Obeid. The Sammāniyya *tariqa* in the Sudan, unpublished M.Sc. in political Science, University of Khartoum, faculty of Economic and Social Studies, 1997, P:82.

¹⁵⁶ Raba Ali Osman. (1994) *Tarikh At-Tarriqah al-Sammāniyyah wa Intishārah fi al-Sudan, fi al-Fitrah* (1766-1898), Unpublished MA thesis, University of Khartoum, Faculty of Education, Department of History. P:32.

selling. While in fact, and as the story life of the Shaykh has told, and been recorded, by his students, on his *manāqib*, the name has no relation from far or near, with practicing that such type of trade.

And of those of his student who comes to comment on the name al-Sammān, Muḥammad al-Jifri on his commentary on *Jaliat al-Karb* he says: (---- for this he has gone fame with al-Sammāni , for he (causes) the fattiness of the souls of his *murīds*. He by his (al-Jifri) saying that Shaykh al-Sammān used to nurture the souls of the *murīds* with the *adhkār*, and the beneficial of *ulum* till they fatten up¹⁵⁷. Moreover, and of the biography writers, who comes to comment on the name is Shaykh ʿAbd al-Mahmūd w.Nūr al-Dā'im (1843-1915). However, in his book *al-Ku'ūs al-Mutra'a fī Manāqib al-Sada al-Arba'a*, wrote (2011:202) 'Al-Sammān in *al-Mawahib al-Sama'adaniyya* of Shaykh Ṣeḍīq b. Omer Khan, is the one who takes out the meanings and secrets, from the forms of utterances and books, as *al-samn* is taken out by butter – maker from the butter'. He went to add: 'al-Sammān is the one by his *madad*, the

¹⁵⁷ Ibid: 32.

lean hearts fatten up' also he said, 'al-Sammān is the seller of the butter of gnosis'¹⁵⁸.

The following lines in which the name al-Sammān is mentioned, has been attributed to al-Sammān personally:

Ana al-Qadiri al-Sammāni wa ismi Muḥammad

Wa Fakhari li al-Nasi fi al-Akwani Sha'i

I am the Qadiri the Sammāni

And Muḥammad is my name

And my pride is widely-known to people in the universe

As a *Ṣūfī* who has combined between the *Shari'a* and the *tarīqa*, al-Sammān spiritual experience has come forth with sort of teachings, views and beliefs, crown all the mystic knowledge that he attained during his long fruitful saintly life. In fact these come to reflect philosophical as well theological understanding to several concepts and ideas, latter debated by theologians as well the enlightened people of *ṭasawwuf*. Among the most famous teachings of al-Sammān are the following: *Nūr Muḥammad*, is one secret of all secrets of God. *Nūr Muḥammad* was the first to come before the other intangible, while his form is the nature or essence of this natural form. Moreover Shaykh

¹⁵⁸ Ibid.203

has views on *Wahdat al-wujud*, and *insan kamil*, the perfect man. 'al-Sammān emphasized his ṭarīqa's objective as being the attainment of the *ḥaqīqa Muḥammadiyya* by means of attachment to the Prophet, to be achieved through (1) following the Qur'ān and *Sunna*, with or without a *madhhab*, with a Shaykh or through *shath*; (2) following the Prophet through "love, contemplation and gnosis"; (3) *istiḥdār* (recall) of the vision and person of the Prophet while continuously praying on the Prophet; and finally, (4) *istiḥdār* of the *ḥaqīqa* of the Prophet'¹⁵⁹.

Al-Sammān is a qualified prolific prose- writer, *alim*, and accomplished poet. The historian Brockelmann has listed the following works of the Shaykh:

1. *al-Futūḥât al-ilâhiyyafî 'l-tawajjuhât al-rûhiyya* (The divine revelations; dealing with the marks of spiritual favour), on the subject of the *Nūr Muḥammad* the Prophetic Light, which is generally considered the first thing created and the principle of all creation

2. *al-Nafḥat al-Qudsiyya*: this is poem.

¹⁵⁹ MARK SEDGWICK, SAINTS AND SONS THE MAKING AND REMAKING OF THE RASHĀDI AMADI SUFI ORDER, 1799-2000, Koninklijke Brill NV, Leiden, The Netherlands, 2005, p: 57.

3-*al-Istightatha*, (The call for help), a prayer consisting of 39 verses in the *rajaz*.

4-*Mukhtaṣer Al-Ṭarīqat Al-Muḥammadiyya*.

5-*Jaliyat al-Kurbi wa Manilat al-Arb*¹⁶⁰. Which is the wide-fame invocation, among the Sammāniyya followers. The invocation begins with:

ALLĀHU YĀ 'ALLĀHU YĀ 'ALLĀHU

YĀ MALJA' 'ALQĀSIDI YĀ GHAWTHĀHU

Allāh O Allāh O Allāh: O You The shelter for those

Who ever come to you. O my succour

NAD'ŪKA MUdTARRĪNA BISSIFĀTI

BIMAZHARI 'AL'ASMĀ BISIRRI 'ADHDHĀTI

We call on You and we are in real need for Your help.

We entreat to You by all attributes of Yours, by the appearances¹⁶¹.

On the *ṣalāwat*, prayers upon the prophet, al-Sammān has composed so a lot, among the most famous is *Ṣalāt al-Nūqtah*; the centre of the existence circle prayer.

¹⁶⁰http://www.persee.fr/web/revues/home/prescript/article/arch_0044-8613_1992_num_43_1_2807.

¹⁶¹<http://ar.scribd.com/doc/101770416/Grand-Shaykh-Ḥasan-Qarīb> Allāh-The-Blessed-Litanies-of-Sammānia-V-Yuecel

The main teachings and doctrine of al-Sammān

Like many of the eighteenth and nineteenth century orders, the Sammāniyya doctrine is centred round the concept of the *Muḥammadan* Reality. The prophet is the mediator between Allāh and human beings; the prophet's love is the base of faith, the door of knowledge and the secret of power. Out of the prophet's light, the creatures have been created; and out of his generosity, *fayd*, peoples and trees live. By the prophet's love, the slave obtains his needs and diminishes in his Great light, reaching his ultimate goal. Thus it could be said the ultimate goal of the *Ṣūfī*, is reaching the prophet. The prophet is conceived as a light (*Nūr*) that descends from the *Ḥadra Wahidiyya* to the *Ḥadra Ahadiyya*. His light is the origin of all lights acquired by the prophets or *Awliyya*¹⁶².

There are two basic concepts dominating al-Sammāni's doctrine: The first one is the reality of the prophet which is reached by following his *Sharia*. The second one is the secret of the reality of the prophet which is reached by crossing the sea of love. Anyone who follows the prophetic tradition esoterically

¹⁶²Amani Mohammad El.Obeid. The Sammāniyya *tariqa* in the Sudan, unpublished M.Sc. in political Science, University of Khartoum, faculty of Economic and Social Studies, 1997, p. 92.

and exoterically will cross the sea of love to find himself within the prophet's majesty. Here one can find the influence of Ibn Arabi's doctrine of the perfect man (*Al-Insan Al-kamil*) which is form of the Greek idea of Logos. Ibn Arabi's Logos represents the agent through which Allāh can emerge from His absoluteness, His unknownableness into manifestations. The prophet thus becomes the agent of Allāh 's manifestation in the world. Muḥammad being the seal of the prophets is seen as the most complete of these manifestations. This complete expression of Allāh through man is the heart of the idea of the perfect man, a microcosmic being who unites the Creator and created attributes of the Essence, is at once the image of Allāh and archetype of the universe. Having approaching the prophet's ideal as the ultimate goal of the disciple, is a realization of the personality of the prophet. This realization implicitly entails social quality and respect of the human being regardless of race, sex or religion. This is shown in Ibn Arabi's statement,

My heart is capable of every form, a cloister
for the Monk, a fane for the idols, a pasture
for gazelles, the pilgrims' Ka'aba, the Tables
of Torah, the Quran. Love is the faith I had:
wherever turn His camels still the one true faith is mine.

The perfect man is closely related to the concepts which Ibn Arabi developed of the "Light of Muḥammad" (*Al-Nūr Muḥammadi*) of the Reality of Muḥammad (*Al-Haqiqa al-Muḥammadiyya*). Ibn Arabi says that this idea is:

The creative animating and rational principles of the universe, the first Intellect, he is the reality of realities whose manifestations is in the perfect man. Every prophet is a logos whose individual Logi are united in the idea of Muḥammad. The Perfect is he in whom all the attributes of macrocosm are reflected. The reality of Muḥammad is the creative principle of universe and the perfect man its cause¹⁶³.

According to al-Sammānī , being attached to the prophet's majesty is divided into two types:

- 1) Visual attachment.
- 2) Spiritual attachment.

The visual attachment itself is divided into two parts: 1) Following the teachings of the prophet that are found in Quran and the *Sunna*. This is by fulfilling it through the four *Madhahib* (Shafi, Maliki, Hanafi and Hanbali). Al-Sammān did not confine himself to only one *Madhab*. He put more emphasis

¹⁶³ Ibid:94

on ijtihad. For him following of the ideal of the prophet could not be attained unless through guide (Shaikh) or through attraction by God (*JazhbIlahi*).

ii) Following the prophet through love and contemplation or artistic temperament. The spiritual attachment is divided into two parts:

a) Recall (Istihdar) of the prophet's vision and feeling piety, politeness, greatness and majesty of the of the prophet's personality.

b) Recall (Istahdar) and of his complete and fine reality. According to al-Sammān the prophet was created from the light of al-Dhat al-Ilahiyya and sums its deeds, effects, influence and sequences. Moreover, al-Sammān states: "that the prophet's status is that between the Absolute Reality and the realities of the created beings. For this reason, his status is above all creatures and under Allāh alone"¹⁶⁴.

According to al-Sammān, the *Muḥammadan* Reality can be realized via three levels, which are i) The physical level; ii) The spiritual level; the conceptual (al-Ma'na) level. In every new and higher level, the apparition is a more complete one and fine.

¹⁶⁴ Ibid: 97.

Prophet Muḥammad's appearance differs from one level to the other. His appearance on earth differs from his appearance in heaven, and his appearance in heaven differs from his appearance on the Right side of the Throne and the latter differs from his appearance before Allāh where the concept of place and form have no existence. One aspect of the *Muḥammadan* reality is that his light apparition is turned into space and this is his highest status before Allāh . Al-Sammān's doctrine of *al-Nūr al- Muḥammadi* is very clear in his *Salat al-Minḥa al-Muḥammadiyya fī Al.Salat 'Ala Khair al-Bariyya*.

Abd al-Mahmoud Nūr al-Da'im in his explanation of the Sammāni doctrine concerning the *Muḥammadan* Reality, stated that,

His light is like the sun. However, the sun's
light spreads only over parts of the earth

but his light spreads over all the world at the same time.

He explained further that the prophet's light is like a mirror that reflects light all over the world. His *Dhat*, (Essence) is reflected in it. Therefore what is seen by various people at different places is the image of His *Dhat*. Those who are preferred by

Allāh see his *Dhat* directly. The prophet's image appears in two hundreds and forty-eight thousands forms.

For al-Sammān, the disciple who says prayers and blessings to Prophet Muḥammad, even in presence, continuously while recalling his vision will soon be very near to him. The levels of praying to the prophet are: praying with tongue, with heart, with the spirit (*Ruh*) and secretly. Those who bestows blessings on the prophet will gain paradise, and those who bestows on Him with hearts, spirits and secret will gain a nearer to Allāh .

Therefore the Sammāniyya *ṭarīqa* from the outset has a dualism of orthodoxy and *Ṣūfism*. This dualistic nature in the local Sudanese society shaped the development of the Sammāniyya *ṭarīqa* in Sudan¹⁶⁵.

Shaykh al-Sāmman's *manqib* 's writers have attributed several of precious words of wisdoms and sayings to him, of his speech (may Allāh be pleased with him)': 'And whoever wants the attainment of Allāh, ought to come to us, and whoever enters our *zāwiya*, counted on us'. 'My sons, you have to stay late at night, for the one who in the state of waking, is better than the one who in the state of sleeping, even if he isn't busy with

¹⁶⁵ Ibid: 98.

dhikr'. 'And whoever took my *ṭarīqa*, and read my *wasilah*, and my prayer *Nuqtat Dairat al-Wjuud*, the centre circle of the existence, I will put him in the way of the messenger of Allāh (PBUH), and his end will be good'¹⁶⁶. (May Allāh be pleased with him), used to starve himself, and he may fell fainted as the result of pain. His father used to say, to him, while he was in such state: 'Are you starving?' He used to answer 'No', but I have an example, in the messenger of Allāh.

The Shaykh holds a view on who the true guide ought to be, he says: 'The true master makes his pupils rise, from love of the world to disinclination for it; from ignorance to knowledge; from desire to contentment, and from dislike of worship to fervent devotion'. Quoting Nafis, that 'Abd al-Karim al-Sammān, says 'to become a saint, a *Ṣūfī* should subject himself to certain disciplines as regards solitude, hunger, silence and awaking. Further, a *Ṣūfī* should have passed through stations such as *mujahada* and *Muragaba*'¹⁶⁷. It was also attributed to

¹⁶⁶Abd al-Mahmud Nūr al-Dā'im *al-Kuus al-Mutra'a fī manqib al-Sada al-Arba*, 2008, p.48

¹⁶⁷Abdul-Mutalib, 1995, p.110. The Mystical Thought of Muḥammad Nafis al-Banjari. Unpublished MA thesis, McGill University. Montreal. Canada.

him, the saying: 'The real Shaikh is not one who adopts harsh training with his disciples and followers, but he who develops them while are continuing their daily worldly and commercial activities'¹⁶⁸. Also of his sayings: 'Anyone who is initiated into my order will get worldly prosperity and acceptance in the Last Day even if he did not conduct *jihad al-nafs* (self-discipline)'¹⁶⁹.

Aḥmad al-Tijānī and Muḥammad ‘Abd al-Karīm al-Sammān

There is no doubt that Aḥmad al-Tijānī had been influenced by one of the most important *Ṣūfī* figures of the 18th century, Shaykh Muḥammad ‘Abd al-Karīm al-Sammān (1717-8-1775) whose influence extended to various parts of the Muslim world, such as the Sudan, Eritrea, Afghanistan and Southeast Asia. However, his strongest influence was to be in Indonesia and the Sudan¹⁷⁰.

¹⁶⁸ Amani Mohammad El-Obeid. The Sammāniyya *tariqa*, the doctrine and politics, unpublished M.sc in political Science, University of Khartoum, faculty of Economic, 1997, p;79.

¹⁶⁹ Ibid:79

¹⁷⁰ Ahmed Muthallib, published paper, The Objection to The Claim of Meeting the Prophet Muḥammad in a State of Awakedness According to Muḥammad al-Shinqīṭī. Jakarta. P.239. Refleksi, Volume 13, Nomor 3, Oktober 2012.

As ‘Alī al-Barāda tells us, it was upon the suggestion of Aḥmad ibn ‘Abdillāh al-Hindī¹² that Aḥmad al-Tijānī met al-Sammān when he visited Medina after completing his *ḥajj* and decided to study with him. Even though he only stayed with al-Sammān for three days, he acquired a great deal of esoteric knowledge from him. Al-Barāda does not specify what kind of esoteric knowledge al-Tijānī learned, except that he later admitted in a letter that al-Sammān had initiated him into the *aḥḏab* of the Shādhilīya, the *waḏifah* of Muḥammad al-Zarrūq, and the *dalā'il al-khayrāt*, which he kept practicing even after founding his own Tijānīya ṭarīqah. In addition, it is obvious that Aḥmad al-Tijānī knew the teachings of al-Sammān on the visualization of the light of Muḥammad either through the *Futūḥāt al-Ilāhīyah*, or at least via his earlier direct contact with him. In al-Tijānī's mystical teaching, al-Sammān's ideas are expressed and the influence of his *Futūḥāt al-Ilāhīyah* is clearly discernable¹⁷¹. Thus, the writers' biographies of Shaykh Aḥmad al-Tijani (1737-1815), mainly of his students and *murīds*, pointed to that remarkable meeting of al-Tijani, with Muḥammad ‘Abd al-Karīm al-Sammān, in the prophetic city. Sidna Shaykh Tijani has met with Shaykh Sammān at Madina

¹⁷¹ Ibid:296

during the pilgrimage of 1186/1771. Having been informed of the presence of Shaykh al-Sammān by the Shadhili gnostic Sidi Aḥmad Ibn Abdellah al-Hindi (d. 1187/1773); Sidna Shaykh sought a meeting with him. Shaykh Sammān was equally a pupil of Shaykh al-Hifnawi . Upon his meeting with Sidna Shaykh Abil Abbas Tijani, he gave him a special permission in the 99 Divine Names, the *Ahزاب* of Shaykh Shadhili (d. 656/1241), the *Wthifa* of Shaykh Zarruq (d. 899/1484), the *Dalail al-Khayrat* of Shaykh al-Jazouli, and the *al-Dur al-'Ala* of Shaykh Ibn Arabi al-'Hatimi (d. 636/1221), and other arcane pearls. Sidna Shaykh was told of what lay ahead of him, in the realm of excellence by Shaykh al-Sammān. He told Sidna Shaykh that he is the Dominant Pole (*al-Qutb al-Jami'*) and gave him good tidings, that he will realize his aspiration and obtain the "Absolute Poleship" (*al-Qutbaniya al-'Udhma*). This was followed by his request that Sidna Shaykh agree to meet with him, and then spend three days in seclusion. At the end of this period he, Shaykh Sammān, would instill in him full spirituality. Sidna Shaykh excused himself from this, however, and was then asked to make his request, which he did, and he was given the required assistance. After accomplishing the ziyara (visitation) to the Prophet's Tōmb, where "God completed his aspiration and longing" to greet the Prophet,

Shaykh Tijani went to visit the renowned Shaykh Muḥammad Abd al-Karim al-Sammān (d. 1189/1775). Like al-Kurdi, al-Sammān was a member of the Khalwatiyya order, being one of two students given full *ijāza* (permission) by Muṣṭafā al-Bakrī ; the other was al-Kurdi's Shaykh , Muḥammad al-Hifni. Aside for his own intellectual and spiritual prowess, al-Sammān has become famous on account of another disciple, Aḥmad al-Ṭayyib(d. 1824), who spread his ideas in the Sudan as the Sammāniyya order. Before Shaykh Tijani's departure, al-Sammān informed him of certain secret "names" and told him that he was to be the *al-qutb al-jami'* (the comprehensive Pole) . The official website of the Tijaniya, pointed in the biography of Shaykh Aḥmad al-Tijani, that Shaykh 'Abd Allāhi al-Hindi had appointed him, to the meeting of Shaykh Muḥammad 'Abd al-Karīm al-Sammān, it was written: 'He also announced him his impending encounter with the well-known Saint and "Supreme Pole" (*Qutb Jami'*), Sidi Muḥammad Ibn Abdel Karim Sammān (May ALLĀH be satisfied with him) who died in 1775. In fact, he met him in Medina and this one, made him go on a retreat for three days and revealed him the great powers and secrets of famous pious "men of God."¹⁷²

¹⁷² The Tijaniya website.

Al-Sammān has been blessed by many noble, righteous sons, who came to successes him, they were:

- 1- *Sayidi* Shaykh A-Karīm, most properly initiated by his father.
- 2- *Sayidi* Shaykh abū-El-Ḥasan, born in the first of the 13th century of *hijra*, initiated under *Sayidi* Shaykh Ḥasib al-Kubawi al-Maghrabi, the student of *Sayidi* Shaykh Aḥmad al-Ṭayyib b.al-Bashīr.
- 3- *Sayidi* Shaykh Muḥammad b.Shaykh abū-El-Ḥasan (1246-1266 A.H), initiated in 1261 A.H, under his father's student *Sayidi* Shaykh Muḥammad Ṣāliḥ al-Halabi, he was not exceeded twelve years, at the time of his father's death.
- 4- *Sayidi* Shaykh abū-El-Ḥasan b.Shaykh Muḥammad b.Shaykh abū.El-Ḥasan (1265-1291 A.H).
- 5- *Sayidi* Shaykh Muḥammad b.abu.El-Ḥasan (1284-1266 A.H).
- 6- *Sayidi* Shaykh Aḥmad b.Shaykh Muḥammad (1304-1366 A.H).
- 7- *Sayidi* Shaykh Hashim b.Shaykh Aḥmad (d. 1396 A.H).
- 8- *Sayidi* Shaykh Dr-Ṭariq b.Shaykh Hashim (d.1992)¹⁷³

¹⁷³Ḥasan, al-Fatiḥ, Qarīb Allāh. (2004. P. 98. *Al-Dur al-Dīni wa al-Gitimai wa al-Fikeri (Il'ṭarīqa al-Sammāniyyah)*. Muhanad. M. A. Khartoum.



Figure 2- 2 Shaykh ʿAṭīyah al-Sammān d. 1992



Diagram 3 - The grandsons and *khulafā'* of al-Sāmman.



Figure 3- 2 al-Baqī' cemetery in *al-Madina al-Munawara* where al-Sammān was buried.

The Sammāniyya around the world

The Sammāni Order of the *Ṣūfīs*, spread throughout the world, owes its very existence to him. The Order now claims *murīds* of many people in its fold, in different countries and climates, having different names and nomenclatures, belonging to different nations and guided and inspired by, and devoted to the great guide and leader Shaykh Sammān. A number of several *zāwiyas* in the Hejaz and in Yemen, Sudan, Nigeria, Eretria, Indonesia, America and Britain etc. were founded, attracted a great number of followers. ‘al-Sammān had numerous students from Maghreb, the Sudan and Eretria, the Hadramawt,

Afghanistan and Indonesia'¹⁷⁴. Among the most famous celebrated students, comes Shaykh Aḥmad al-Ṭayyib b.al-Bashīr (d.1742-1824) (Sudan), Şeḍīq Omer Khan (India), in Indonesia is ʿAbd al-Samaʿad Palembang (South Sumatra).

Sammāniyya in Egypt

As the sources have emphasized the history of the Sammāniyya in Egypt has been connected with Shaykh Aḥmad al-Ṭayyib b. al-Bashīr"(d.1823). After many years spent in teaching and guidance at his grandfather's mosque, whose student of Shaykh Ḥasan w. Husuna (d.1664) and with invitation from his *murīds* and lovers, my master Shaykh Aḥmad al-Ṭayyib travelled to Egypt. Darāw was the first place that he visited. He stayed many days in the place and initiated huge numbers of people, among the noted figures was Shaykh Ismael b. Taqadeem, who later wrote a book focused on the *manqib* of *sayidi* Shaykh Aḥmad al-Ṭayyib, and what he (Ismael) received from him of guidance and instruction. From Darāw, and at the very same visit the Shaykh's delegation had directed to Aswan, and there

¹⁷⁴ S, R. O'fahey, 1994, 91. Arabic Literature of Africa. Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. The Netherland.

he spent days and came also to initiate a lot of followers. Then he directed to Qena the land of the well-noted *walī*, Sharīf Abdr-Rahim al-Qinawi (1127.A.D), people came to him in groups, and guided the numerous, and gave *taslik* to several of those who were interested¹⁷⁵. In *Azahir al-Riyad* of Shaykh Abd al-Mahmoud w.Nūr al-Dā'im, twenty thousand at (Qena) of the Egyptian countryside had been guided by him¹⁷⁶. Among the most famous of the followers, *sayyidi* Abd Allāh the *khalīfa* of Shaykh Abdr-Rahim al-Qenawai (1127 A.D). The Shaykh continued in guidance and initiation, while he was there, until he entered Sohag, and among the perfect that had been guided was Shaykh Shikhoon al-Wizi. At the city (Sohag) mosque, *karāma* had occurred, for when he (the Shaykh) entered its mosque for the Friday prayer, he ordered his students to held *dhikr*, after they finished the prayer rituals, he stood at the middle of the circle of *dhikr*, and here, he pointed with his hand to whatever of the things inside the mosque, consequently everything had gone with him in yearning, longing, ecstasy and passion and in remembering, to the point the presence, wherein heard the stone and mud, remembering Allāh with eloquent voice.

¹⁷⁵Hasan al-Fatih Qarib Allah. *Dur al-Shaykh Ahmed 'Al-Tayyib fi ll'fikir wa al.Dawah ila Allah, majalt al-qwam*, issue 15, 1987, p: 5- 6- 7.

¹⁷⁶See *Azahir al-Riyad*, Abd al-Mahmoud Nur al-Dā'im, p: 204.

And then the Shaykh departed to Assiut, for a lot of people also had been initiated into the Sammāniyya, from the city nobles, and scholars, and here he gave *ijāza* of *khalafa* to Shaykh Aḥmad al-Syuti. And from Assiut to Cairo of which his fame had preceded his coming. Thus, the nobles, the scholars led by al-Izz king deputy, the *shuyukh* of the *ṭurūq* and *Azhar* scholars had come to welcome him. Many had shown the wish of Shaykh's staying with them, but the Shaykh preferred not to mix his visit with politics, so he decided to stay at the mosque of al-Ashraf. His guidance mission had continued also here, so you also find him leads prayer, offers lessons to students of knowledge, attends the *awrād*, mends the differences among the people, and gives support to the poor and the broken-hearted. These actions and deeds had been the source of respect from the scholars. Also he used to visit the *Azhar* and then listening to the *ulamà*". Shaykh's admiration with Shaykh al-Amir who was one of the famous noted *ulamà*" in the Maliki *madhab*, had let him to sit with him, in his own circle of learning So, Shaykh al-Amir went very happy and then came to accompany the Shaykh and took from him the *ṭarīqa*, and recommended his students to be *salikeen* of the Sammāniyya. It was narrated that one of Shaykh's al-Amir sons, the judge of judges Shaykh Aḥmad al-Silawi had admired

the Shaykh (Aḥmad al-Tayyib) to the point that he married one of his daughters, and name one of his sons after him¹⁷⁷.

The Sammāniyya Khalwatiyya branch of Shaykh Shaykhon al-Lithi, the grandson of Shaykh Shaykhon al-Wizi the famous student of Shaykh Aḥmad al-Ṭayyib al-Bashīr" has an influential impact in the area of al-Gumailiya, the province of Quṣ. Shaykh Shaykhon al-Lithi is considered one of the great *awālīya*, and scholars. He is famous with the nickname of *abu al-Makarim*. He belongs to al-Ababdah tribe. What he has done when he came to settle at the village of al-Gumailiya he initially built a mosque, which went with the name of abū-Sultan, while later turned to be named *masjid al-Lithi*. The *ṭarīqa* has a living *Ṣūfī* activity represents on the holding of circle of *dhikr*, science and guidance. *Mandhumat al-Sammāni*¹⁷⁸ is read among the *awrād* and *adhkār*. The *ṭarīqa* has numerous students, didn't confined to al-Lithi family. The *khalīfa* now (2015) is Shaykh Abd al-Satar al-Lithi¹⁷⁹.

¹⁷⁷Hasan al-Fatih Qarib Allah. *Dur al-Shaykh Ahmed 'Al-Tayyib fi ll'fikir wa al-Dawah ila Allah, majalt al-qwam*, issue 15, 1987, p: 8-9.

¹⁷⁸ Known with *Jaliyat al-Karab*, also with the name of al-Samman invocation.

¹⁷⁹<https://www.youtube.com/watch?v=8co0ly6dOEw&spfreload=10>.



Figure 3- the late Shaykh Shaykhood al-Lithi, of the Sammāniyya Khalwatiyya – Egypt.



Figure 3-1 the author is standing in front of Shaykh Muṣṭafa al-Bakrī tomb in Cairo August 2014.

Sammāniyya in Indonesia

The history of the presence of the Sannāniyya in Indonesia is very ancient, back to the time of the founder Muḥammad 'Abd al-Karīm al-Sammān (1718-1775). Several historians and researchers have come to point out that the arrival and then the strong presence of Islām , in Indonesia, has linked with coming of the *Ṣūfī* orders, and among the hailed efforts in this concern,

was what had been done by the founder's students during his own lifetime and after his passing away.

The other branch of the Khalwatiyya associated with Muḥammad b. `Abd al-Karim as-Sammān, is of more recent date and has entirely different origins. Most if not all of the present local branches are affiliated with the charismatic Haji `Abdar-Razzaq alias Puang Palopo, who gathered a large following in South Celebes in the early twentieth century. The present strict separation between the two branches and the present 'popular' character of the Sammāni branch probably date from this period. Earlier incursions of the same branch appear to have been easily integrated into the existing network of Yusuf's Khalwatiyya. His most celebrated Indonesian disciple was `Abdas-Sama'ad al-Palimbani, who is generally considered to be the person who introduced the Sammāniyya into the Archipelago. However, the Celebes branch does not derive from `Abdas-Sama'ad. `Abd al-Sama'ad al-Palimbani (ca.1704-89) originated from the Palembang. Through `Abd al-Sama'ad that the Sammāniyya came to be firmly established in Palembang and elsewhere in the archipelago¹⁸⁰.

¹⁸⁰Voorhoeve 1960:92.

The emphasis was often passed through newly established or reformulated *Ṣūfī* orders (tarekat), such as the Qādiriyya-Naqashbandiyya and the Sammāniyya. The latter in particular had an important impact on the development of Islām in Southeast Asia. Especially through prominent adherents, such as 'Abd al-Sama'ad al-Palimbani. 'Abd al-Sama'ad is known for series of tracts, and letters urging Muslims of the Malay world, to struggle against increasing European encroachment'. The most celebrated of them is Muḥammad Arshad al-Banjari (best known for his Malay fiqh work *Sabil al-muhtadin*); the others were Masri Betawi (an Arab scholar from Batavia) and 'Abd al-Wahhab Bugis (Zamzam 1979:8). The last-named then would have been the first Bugis to become a devotee of the Sammāniyya. He appears not to have returned to Celebes, however, and therefore cannot have spread the *ṭarīqa* there. After his return from Arabia he settled at Martapura near Muḥammad Arshad, whose son-in-law he had become. Shaikh Sammān had at least one other Indonesian student, a certain Yusuf from Bogor, and he seems to have been the first to spread the Sammāniyya to Celebes. The Sammāniyya was perhaps the first *ṭarīqa* with a mass following in some regions in the Archipelago. On the other hand, based on its solid tradition of

mystical practices and spiritual connection to the founder of the order in the heart land of Islām , the Khalwatiah Sammān seemed stood on its mystical heritage confidently during the era of social and political changes in Indonesia. 'The popularity of the Sammāniyya and the Qādiriyya wa Naqshbandiyya no doubt was to a large extent due to the reputation of Shaykh Sammān and `Abd al-Qādir al-Jilani, for supernatural intervention on behalf of their devotees. The loud, ecstatic *dhikr* of these orders and the invulnerability it was believed to impart, were factors that impelled these tarekat towards their roles, in anti- colonial and anti-aristocratic rebellions. Contrary to what in retrospect one would expect, these orders in their heyday never ran into opposition from circles of *fuqaha*. In fact, their Indonesian pioneers, Abdussama'ad Palembang (`Abd al-Sama'ad al-Falimbani) and Aḥmad Khatib Sambas, were equally known as scholars of *fiqh* as of *ṭasawwuf*. It is only much later, from the 1920s on, that we encounter reformists frowning upon the ecstatic *dhikr* and the belief in the saints' intercession¹⁸¹.

¹⁸¹Radtke, F. de Jong & B. Islamic mysticism contested: thirteen centuries of controversies and polemics. Leiden: Brill, pp. 705-728. 999: p 721.

Syeikh ‘Abd al-Samad al-Palimbani (1704–1792)

Abd al-Sammad Palembang (sometimes also spelled al-Falimbani), whose work active literary life in Makkah and Taif in Arabia extended from 1178 AH 1768 AD to 1203 AH 1792 AD. He was scholar from Palembang, Sumatra who studied in Makkah, in the second half of the eighteenth century. His works of study were--- as evident from his own works ---- Islāmic scholastic theology (*uḥūl al-dīn*), Islāmic law (*fiqh*), and finally Islāmic *Ṣūfism* (*taṣawwuf*)¹⁸².

Until now he has been considered as one of the greatest *Ṣūfī* writer belongs to the *silsilah* sulub and *rātib* in the *Ṣūfīs* m order of Naqsyabandiyah founded by the grandson Guru Haji ‘A.H Tua or ‘Abd al-Shamad Haji ‘Ali (1872–1964) in Sumatra. Furthermore, as a pupil of Muḥammad ‘Abd al-Karīm al-Sammān al-Madani (d. 1775), ‘Abd al-Samad al-Palimbani has been well known as the greatest syeikh of Sammāniyya h order in South Sumatra province. The Sammāniyah order has much contributed to the defense of Palembang Sultanate from attacks of Dutch colonialism (1818–1819). Al-Palimbani’s work on Jihad (the holy war) written in

¹⁸²Rosnani Hashim. Reclaiming the Conversation: Islamic intellectual Tradition in the Malay, Selengor, Malaysia, 2010- p: 17.

1772 in Arabic was considered as the first work in this genre in Malay and has widely inspired the Aceh war in Sumatra against the Dutch in the late 19th — early 20th centuries. At least it was reflected in Syair Perang Menteng («A Poem of War against Muntinghe») and remarked in the white «Baju-Bakan» (the white clothes for holy war) of Palembang collected in Saint Petersburg Syekh ‘Abd al-Samad al-Palimbani wrote at least seven his own original works in theology, *Ṣūfism* and philosophy. Based on the short description above, we understand well that al-Palimbani played an important role in Islāmic development and reformation in Southeast Asia region. Ironically, until now his third work, the manuscript of *Tuhfat al-raghibin* (written in 1774) is unstudied enough. Neither P. Voorhoeve [Voorhoeve 1960: 92], G.W.J. Drewes [Drewes 1976: 274–275], Vladimir I. Braginsky [Braginsky 1983], M. Chatib Quzwain [Quzwain 1985], Azyumardi Azra [Azra 1995] nor Martin van Bruinessen [Bruinessen 1997] concern to the fact that the manuscript is important to research. Most of them focused their study based on the most popular master pieces of al-Palimbani, *Hidayat al-salikin* (finished at Mecca, 5 Muharram 1192) and *Sair al-salikin* (finished at Tha’if in 1203). According to P. Voorhoeve and Vladimir I. Braginsky the manuscript titled *Tuhfat al-raghibin fi bayan haqiqat al-*

iman al-mu 'minin wa ma yufsiduh fi riddat al-murtaddin is the third main works of Syeikh 'Abd al-Samad al-Palimbani. Recently there are three manuscripts of *Tuhfat al-raghibin*: one is stored in The National Library in Jakarta [Katalogus Koleksi Naskah Melayu Museum Pusat Jakarta... 1972], another is under the collection of The Branch Institute for Oriental Studies in Saint Petersburg, Russian Academy of Sciences (in Soviet era named as Institute of Oriental Studies) [Braginsky, Boldireva 1977: 131–174], and its copy (microfilm) stored in the Library of Leidens University.

It does not mean that the Jakarta verse (register in the collection of Von de Wall No. 37) is not significant, but at least it could be considered as a comparison and an addition verse to the Saint Petersburg version. Unfortunately, the Jakarta's edition is not in a proper condition. The first pages of this verse are lost and arranged disorderly, while the Saint Petersburg-one is very well stored and written in better script. The manuscript of *Tuhfat al-raghibin* is presented in the following structure: begins with statements in Arabic, then its explanation in Malay (or Jawi script). It discussed some questions of Islām such as theology (*kalam and ushul al-din*), *Ṣūfism* (*taṣawwuf*), and as far as Islāmic law and its traditions (*fiqh*). *Tuhfat al-raghibin* consists

of four parts; preface, the first chapter about <<The True Faith>>, the second about <<Those which could destroy the Faith>>, the third talked about <<The Principle of apostasy (*riddat*)>>, and the fourth was <<An Epilog about Repentance (*taubat*)>>. The *Tuhfat al-raghibin* manuscript consisted on 102 pages and had never printed yet. In this work al-Palimbani was coloured not only by the Arab- Persian, Central-Asian, but also by African Islāmic traditions. If the Arab- Persian traditions of al-Palimbani were represented by some works of both al-Ghazali and Ibn ‘Arabi, his Central-Asian traditions were reflected at least by Abu Yusr Muḥammad al-Bazdawi’s opinions. And Zakaria al-Anshari and ‘Abd al-Wahhab al-Sya’rani represented the African (Egyptian) traditions.

For example, in the preface part of the text of *Tuhfat al-raghibin* ‘Abd al- Samad al-Palimbani mentioned that he answered several religious problems which were offered to him by using the various points of view of the most authoritative authors in Islām ic disciplines. His elaboration of Iman is similar to the definition made by Abu-Ḥasan al-Asy’ari in his book: *Kitab al-luma’ fi alradd ahl al-ziyagh wa al-bida* [al-Asy’ari 1955: 123] and of Abu Manshur al- Maturidi in his work *Kitab al-tauhid* [al-Maturidi 1979: 372]. Both al-Asy’ari and al-Maturidi said

that faith (*iman*) is a conviction by heart (*tashdiq al-qalb*) and not a verbal expression (*ikrar bi al-lisan*). Even though al-Palimbani

Shaykh ‘Abd al-Samad al-Palimbani, wrote a Malay-Jawi text entitled *Siyar al-salikin ila ‘ibadat rabb al-‘alamin*. The *Siyar al-salikin* is a translation-cum-commentary of the *Mukhtasar ihya’ ‘ulum al-din* written by Abū-Hamid al-Ghazzali. It has been acknowledged that with this work, ‘Abd al-Samad successfully transmitted al- Ghazzali’s teachings to the Malays which left a great impact on their religious life and thought. Of greater significance however, and which is more our concern in this paper, is his application of al-Ghazzali’s teachings in his attempt to solve the problems of an intellectual and religious nature faced by the Malay community during his time. ‘Abd al-Samad perceived the basic problem faced by the Malays was their confusion on the orthodoxy of the *Ṣūfī* tradition as intellectually adhered and religiously practiced by some of the Malay scholars and their followers in the *Ṣūfī* orders (*ṭurūq*). He connected this problem to two main factors: first, the lack of knowledge among the Malays on the essential teachings of *taṣawwuf*, and second, the scholars who suffered from self-delusion and who misled their students. In this paper, I will

show how in the Chapter on the Censure of Self-Delusion (*ghurur; terpedaya*) in the *Siyar al-salikin*, ‘Abd al-Samad approached the problem and gave his solutions. Firstly, he used his authority and knowledge with the support of other scholars in the al- Ghazzalian tradition of *Ṣūfism* to validate the orthodoxy of these groups. Secondly and more creatively, by using his encyclopaedic scholarship he provided an extensive bibliography stage of study to ensure qualification to access esoteric knowledge as well as avoiding misunderstanding of doctrines. In this way, ‘Abd al-Samad made al-Ghazzali’s spiritual teachings relevant and useful to the Malays in their attempt to discern truth from falsehood when dealing with various currents of thought and beliefs prevailing at that time. It is evident that the problems faced by Malay-Muslims three hundred years ago remain relevant and important today. Hence, following Shaykh ‘Abd al-Samad’s footsteps, we can like him respond creatively and draw from our Islāmic intellectual tradition to solve our present predicament.

The *ṭarīqa* now (2015) has a living contribution, available on the internet in form of written texts and videos mainly on YouTube, the materials were distributed in Malay language. The *ṭarīqa* could be reached through the following websites:

<https://www.youtube.com/watch?v=6JunUmFr99Q>

<https://www.facebook.com/pencinta>

http://id.wikipedia.org/wiki/Abdus_Samad_al-Palimbani

Figure 3- 5 the grave of Shaykh Abd al-Samad al-Falimbani 142



Figure 3 -6 Muhammad Zaini bin Abdul Ghani al-Banjari, the most famous Sammani Shaykh in Indonesia 1942 -2005 142

Sammāniyya in Nigeria

The Sammāniyya has strong presence in Nigeria, *murdis* of the *ṭarīqa*, counted with millions. The effort of the spread of Sammāniyya teachings, in this African country has been done through Shaykh Muḥammad Nasir Kabra (1912-1996), student of Shaykh Muḥammad al-Fatīḥ Qarīb Allāh (1915-1986). In 1949 Nasir made the Hajj and met the new Khalifā, Shaykh

Hashim and Shaykh Muḥammad of Mauritania. On his return journey, he visited the Sudan, where he met with Shaykh Muḥammad al-Fatīḥ b. Shaykh Qarib Allāh, Khalifā of the Sudanese Sama'aniyya. He also visited other Arab countries where he learnt many things concerning the *hadra* and bandiri organization. By 1950 Shaykh Nasir was in many ways far more versatile and eclectic than his teachers; and having successfully made *Ṣūfism* acceptable to wider audience, he was thus able to make Qādiriyya penetrate into every part of the country¹⁸³.

Shaykh Nasir Muḥammad Umar Kabara 1912-1996

Shaykh Nasir Muḥammad Umar Kabara, a noted Islāmic scholar and philosopher was born in 1912 in Guringuwa village outside Kano, Nigeria. His grandparents came from Kabara, a town under Timbuktu kingdom. His third generation grandfather - also from Kabara in Timbuktu - Mallam Umaru, also known as Mallam Kabara was the only one from the lineage to settle in Adakawa in Kano city, before moving on to what is now known as Kabara ward, named after him. He was an accomplished *Ṣūfī* in Timbuktu before departing for Kano.

¹⁸³http://en.wikipedia.org/wiki/User:Abdulgalil_Ṣālīḥ/sandbox.

The first thing Mallam Kabara did on settling in Kabara ward was to establish a school in 1787, of a sort commonly referred as Zaure School where the outer entrance hall of his house was converted into an Islāmic school. This school possibly among the oldest recorded schools in Kano is now part of the Darul Qadiriyya household of Shaykh Nasiru Kabara.

The youthful Nasiru was extremely enthusiastic in his search for knowledge. His first encounter with advanced Islāmic learning system - long after he had graduated from the normal Allo (Qur'an read from wooden slates) schooling system, emerging extremely fluent in Arabic language, Islāmic jurisprudence and Linguistics - was with Bad'ul Amlī and Murshida, both treatises on Tauhidi; the unity of God. Next followed a voracious appetite for other books and soon he had completed his studies of Ahlari, *Iziyya* and *Risala*: all books necessary for a proper understanding of Islām . Because in Islām there is no concept of copyright, soon after the youthful Nasir was himself typesetting the *Risala* and *Ishiriniya* (book of poetry in praise of the Prophet) and selling them.

His learning process was essentially self-motivated; with of course appropriate encouragement from his main teacher: Mallam Natsugune. Consequently, the youthful Nasiru was a

voracious searcher of Islāmic knowledge, being far ahead of his contemporaries - indeed he was actually preaching to his classmates his advanced understanding of the meaning of the Quran; thus sowing the early seeds of his entry into *Tafsir* at such tender age.

In Kano of that era - 1920s - there were five advanced schools; essentially what can be considered pre-university schools now - where the young Nasiru used to go, on his own, to further his knowledge. These schools were:

1. The House of Deputy Imam of the City Central Mosque, located in the Daneji ward.
2. The House of Mallam Ibrāhīm, Chief Judge of Kano at Yakasai ward
3. The House of Bichi Circuit Judge, Alhaji Musdafa at Kurawa ward
4. The House of Sheik Abdulkarim (Mallam Sambo) at Ciromawa ward
5. The House of Chief Imam of Zawiyya, Mallam Inuwa at Mayanka ward

These schools had extensive reference libraries containing collections obtained from various North African scholastic centres. All form the central core of Nasiru's thirst for further knowledge.

Even at that age, his acquisition of knowledge was more than rote learning; he questioned what he did not understand from his teacher; thus being extremely revolutionary in his understanding of Islāmic knowledge. The traditional perception of the relationship between the pupil and the master in the Islāmic schooling system rarely gives room for interactive acquisition of the knowledge. Nasir did not accept such didactic relationship, and consequently, with diffidence and respect, always requests for further elaboration of what he did not understand of what he learnt from his teachers - who themselves were only too willing to oblige the young scholar. This was not surprising, even in the "archaic" 1930s Kano, considering the fact that some of his other teachers were graduates of the *Al-Azhar* University in Cairo, the oldest university in Africa. Thus Nasiru Kabara combined two intellectual traditions: his Timbuktu ancestry when Timbuktu itself was a citadel of learning in the Sudan; and his contact with visiting scholars and professors from Al-Azhar in the 1930s in Kano.

Among the local residents in Kano who joined the Qadiriyya at this time (1937) was a young lad, Muḥammad Nasir Kabara, who was destined to bring great changes in the *ṭarīqa* and not only to introduce the celebration of the birthday of Shaykh Abd al-Qadir al-Jilani, a festival which was not practiced by the North Africans, but also to carry the use of bandiri to every corner of Hausaland.

At the age of seventeen, Muḥammad Nasir was really too young to be accepted as a member of the Qadiriyya but, as his grandfather, Mallam Nakabara - an extremely well learned Mallam - wished him to enter the order, Shaykh Sa'ad had a little choice but to give him the *wazifa*. Although a youth, Nasir was not only well read in classical Arabic literature and sciences but he was also conversant with the learning of *Ṣūfism* and the works of the leading *Ṣūfī* scholars of the time.

When the Amir of Kano Abdullahi Bayero went on the hajj Nasir sent a letter through Walī Sulaiman to the Khalīfa of the Qadiriyya, Shaykh Abu al-Hassan as-Sammāni, the grandson of the founder of the Sammāniyya, asking him to give him an *ijāza* to become *muqaddam* of his own *zawiya*. The Shaykh was astonished to hear of such a highly learned youth and he sent *ajubba* and cap to Nasir together with a letter of appointment as

a *muqaddam*. Although Nasir did not immediately separate himself from the community in Alfindiki, as Shaykh Sa'ad was still alive, his actions were regarded as innovations by the Arabs. In 1949 Nasir made the Hajj and met the new *Khalīfa*, Shaykh Hashim and Shaykh Muḥammad of Mauritania. On his return journey, he visited the Sudan, where he met with Shaykh Muḥammad al-Fatīḥ b. Shaykh Qarib Allāh, Khalīfa of the Sudanese Samaniyya. He also visited other Arab countries where he learnt many things concerning the *hadra* and bandiri organization. By 1950 Shaykh Nasir was in many ways far more versatile and eclectic than his teachers; and having successfully made *Ṣūfism* acceptable to wider audience, he was thus able to make Qadiriyya penetrate into every part of the country.

Thus since about 1958 Nasiru Kabara has been considered the leader of all branches of Qadiriyya in Kano. The lines of authority within the leadership structure, however, may be viewed in terms of both the individuals whose authority extends over several branches and the particular patterns within each branch.

Nasiru Kabara received his original authority in Kuntiyya and Ahl al-Bayt from Ibrāhīm Nakabara, who was the dominant

figure linking nineteenth and twentieth-century Qadiriyya in Kano. Ibrāhīm (ca. 1867-1941) was Fulani and his grandfather was originally from Katsina. He learned a wide range of subjects from his father: law, theology, literature, logic, and grammar. He learned astrology from Mahmud Kabara; law (the *Mukhtasar*) from the babban mallami, Abdurrahman al-Sayudi; and *Ṣūfism* (especially Qadiriyya) from his father and from Ibrāhīm of Zaria, who had come to Kano. By the age of thirty, he had become a legal adviser to Emir Aliyu. He was offered the position of alkali (judge) but refused on the conviction that mallams should not be involved in government. He did not travel outside Kano and continued his position as legal adviser under emirs Abbas, Usman, and Abdullahi Bayero. He was also the personal mallam of Emir Usman. Ibrāhīm did not write books, although he did possess his own written commentaries on the *Mukhtasar*. His home in Kabara ward was a centre of higher learning in Hausaland. One section of his compound was set aside for studies of theology and mysticism, and another section was set aside for studying law. He was not an ardent proponent of solitude (*khalwa*). Although there were other leaders of traditional Qadiriyya in Kano during this period, Ibrāhīm's authority was reinforced by his personal qualities of piety and knowledge and by his effectiveness as a teacher of

mallams. He was not succeeded in this authority by his son but by his student Nasiru Kabara, who exhibited these same qualities.

Nasiru Kabara"was "given" to Ibrāhīm na Kabara as a child and grew up in his household. As a Fulani, Nasiru has had access to the Traditional Qadiriyya mallams in Kano. Through his abilities as a scholar and teacher, he became the likely heir to Ibrāhīm na Kabara."

During the period from 1935 to 1955, Nasiru was successful in establishing direct contact with the primary sources of Qadiriyya authority in Khartoum, Timbuktu, and Baghdad; and thus he became increasingly independent of Traditional Qadiriyya lines of authority. His trip to Baghdad in 1953 was a turning point in his career. It established his authority directly within the international headquarters of Qadiriyya; while in Baghdad he studied classical and modern aspects of Qadiriyya, and subsequently he introduced or interpreted much of this material for a Nigerian audience; his sole traveling companion to Baghdad was the wealthy merchant, Sanusi Dantata. As a result of the trip, Nasiru secured the financial support for his campaign to reform Qadiriyya and extend it to a mass level.

Upon his return from Baghdad, Nasiru opened his own Qadiriyya mosque and declined to attend the mosque of Muḥammad *Sidi*. By 1956 most of the leadership and laity had aligned with Nasiru and a rapprochement was reached with Muḥammad *Sidi*. During this period Nasiru travelled throughout northern Nigeria opening mosques and appointing *muqaddams*. He also nūrtured his contacts in the Arab world, returning twice to Baghdad and visiting Khartoum, Cairo, Beirut, Damascus, Tehran, and Amman. In 1958 he was appointed headmaster of Shahuci judicial School and Library in Kano. In 1961 he opened his own Islām iyya Senior Primary School in Gwale ward and has continued teaching advanced subjects in his own home.

In 1949 Nasiru was appointed to the emir's Council of Advisers by Abdullahi Bayero. When Muḥammad Sanusi became emir in 1954, however, Nasiru was replaced on the council by Reformed Tijani mallams. During the reign of Sanusi, Nasiru served as a legal consultant to the Northern Muslim Court of Appeal and continued as one of the two *tafsir* readers in the palace (q.v.). With the appointment of Ado Bayero as emir in 1963, Nasiru again became an adviser to the emir. Since 1963 he has been a member of the Kaduna Council of Mallams and

has been on numerous local and regional committees, ranging from the Kano Native Authority Committee on Prostitution to the Northern Nigerian Special Committee on Education in Kano Province.

Despite his involvement as a government mallam, Nasiru Kabara has maintained a base of authority independent of the administrative structures in Kano and northern Nigeria. He has been largely responsible for making Qadiriyya acceptable to the common man, both Fulani and Hausa, and has been an important intermediary between the Fulani ruling class and the Hausa commoner. He has translated the theology and mysticism of Qadiriyya into the Hausa idiom.

In addition to the functions of initiation, training, and intermediation, the Qadiriyya leadership in Kano has responsibility for financing and organizing the various activities of the brotherhood and for communicating with all segments of the brotherhood, local and national. In the transformation of the brotherhood from elite to a mass organization, a major leadership function has been the inspiration and administration of ritual.

Most of the Reformed Qadiriyya members do wuridi in groups led by an imam. The exact nature of the wuridi varies with the subgroup within Qadiriyya. The total time expended in each group would be about thirty minutes per day. Some Qadiriyya (Salamiyya) imams also lead bandiri sessions about twice a week in the evenings. During these group prayer sessions the leader-follower nexus is strongly reinforced, partly by the traditional relationship of an imam to those who "pray behind."

Reformed Qadiriyya has placed a special emphasis on group celebration of the founder's birthday (Mauludin Abdulkadir). This ceremony is specifically identified with Reformed Qadiriyya and was initiated in Kano by Nasiru Kabara in about 1959. It serves as a yearly meeting for brotherhood leaders and members from throughout northern Nigeria. Delegations from each of the major northern cities congregate in Kano for a full day of prayers and activities. The central feature of the day is a group procession, arranged by area delegations, from the home of Nasiru Kabara in the Jarkasa area of Kabara ward to the Kano Qadiriyya burial ground west of Kano City, where prayers are said over the graves of Kano Qadiriyya saints. The procession also serves as the only time in the year when men, women, and children all participate in the same worship service.

The order of procession indicates roughly the hierarchy of authority within the Qadiriyya elite; there is an inner core of *muqaddams* who accompany Nasiru Kabara during this period.

From the patterns of authority and community within Qadiriyya in Kano several points may be summarized:

(1) Association with Qadiriyya in the nineteenth century was limited to Fulani mallams and administrators (who derived their authority from the leaders of the Fulani Jihad) and to North African Arabs (who did not integrate themselves religiously into the Kano Milieu).

(2) With the establishment of colonial rule, elements in the Kano Arab community reaffirmed their own spiritual links with North African sources of spiritual authority.

(3) Members of the Hausa mallam class began to associate with this renewed form of North African Qadiriyya and were recruited into leadership positions within one generation.

(4) Part of the success of Qadiriyya in the Hausa sector was due to an emphasis on group worship and the focusing of activities within local mosques.

(5) The "legitimate" successor to the leadership of traditional Fulani Qadiriyya in Kano (Nasiru Kabara) affiliated with independent lines of Qadiriyya authority as a reinforcement of his "inherited" authority and sought to consolidate the Arab, Hausa, and Fulani sections of Qadiriyya.

(6) This was accomplished partly by extending Qadiriyya from an elite base to a mass base. In this process, the support of wealthy Hausa merchants was essential. On the mass level, Reformed Qadiriyya was also a reduction of emerging Kano nationalism which demanded that religious authority be shifted from Sokoto and North Africa to Kano itself.

(7) Because of the mass base of Reformed Qadiriyya, it was no longer possible for the Qadiriyya elite to identify completely with the Kano ruling class. Thus, while brotherhood leaders might act as advisers to the ruling class, they have usually guarded their status as nongovernment mallarns.

(8) Perhaps as a consequence of the shift from elite to a mass base, the brotherhood leadership became involved in two relatively new functions: the interpretation of doctrine for local use and the inspiration, through ritual and ceremony, of group and mass worship. The doctrines of the authority and

community in reformed Qadiriyya whereas traditional Qadiriyya in Kano relied heavily on the nineteenth century Jihad writings as the major sources of Qadiriyya doctrine the leaders of Reformed Qadiriyya have themselves been prolific writers. Like the Fulani Jihad writers, the contemporary Qadiriyya writers are concerned to relate classical Islām ic thought to local circumstances. In the interim period between the Jihad writings and the contemporary writings, there was "a dearth of Qadiriyya literature in Kano. None of the major leaders during this period, Ibrāhīm na Kabara, Ali Mūsā, Saad b. Aḥmad, Sharīf Garba, Sidi Muḥammad, and Muḥammad Sidi-wrote on Qadiriyya. The Reformed Qadiriyya movement, associated with Nasiru Kabara and Aḥmad b. Ali, has not only produced its own literature but has revived an interest in the Jihad classics," has introduced works on Qadiriyya from the Arab world," and has inspired local Hausa "praise poets" " to express themselves on brotherhood matters. Nasiru Kabara has written about 150 works in all.

Finally, general preaching has always been a function of the religious authorities who try to induce conversions through individual volition. Such preaching is invariably in the vernacular language (in this case Hausa); and if it can be

fashioned into poetry, it will be sung by minstrels near and far. Nasiru Kabara has been particularly successful in his general preaching. He has published well over 150 treatises and books explaining various aspects of Islāmic philosophy, Arabic and Hausa linguistics. His writing career started quite early in his life in his youth. Perhaps not surprisingly, his first treatise was on Abdulkadir Jilani, the founder of the Qadiriyya Islāmic Philosophical movement. His method of writing usually follows the medieval scholastic tradition widespread in the middle-east. Thus he combines commentary with critical appraisal. A classic example of his approach is provided in the intellectual conjectures-and-refutations arguments of Al-Ghazali in his *Tahafut Falasafa*, and Ibn Rushd's counter-commentary, *Tahafut Tahafut*¹⁸⁴.

¹⁸⁴<http://www.kanoonline.com/religion/qadriyya/publications.html>.



Figure 3-6 Shaykh Muḥammad Nasir Kbra (1912-1996).

Sammāniyya in Ethiopia and Eretria

The arrival of the Sammāniyya to Ethiopia and Eretria has been done through different time and via different personalities. It was introduced into Egyptian Sudan by Shaikh Aḥmad al-Ṭayyib b.al-Bashīr" (d.1823) and from there it was brought to the JABARTI on the Eritrean plateau by Shaikh ADAM al-KINANI who is buried in the Serae near 'Abi'ADDI. It has also some followers in the south-western Ethiopia. The important

role of the *Ṣūfī* mystics and orders is immense in Ethiopia. These have also been important in the spread of Islām , e.g. the Qādiriyya (since the sixteenth century), and the Sammāniya and Tijaniyya (nineteenth century)¹⁸⁵. Adam al-Kinani a pupil of al-Sammān carried the teachings of his master into Eritrea and South-West Abyssinia, latter day Ethiopia.

Another source for the arrival of the *ṭarīqa* teachings, to Ethiopia had done through the efforts of Shaykh al-Selihabi, one of the earliest students of the founder of the *ṭarīqa* in Sudan, Shaykh al-Ṭayyib al-Bashīr¹⁸⁶.

Another source for whom the credit of the dissemination of the Sammāniyya traditions in Ethiopia had been connected with Shaykh Amir b. Shaykh Abd al-Wahid, son of Shaykh Aḥmad al-Ṭayyib, in his book *Islām in Nineteen century --Wallo, Ethiopia: Revival Reform and reaction*, Hussein Aḥmad comments: "The Sammāniyya was introduced by Amir Husayn.

¹⁸⁵J, S. Trimingham. *Islam in Ethiopia*. Frank Cass & Company Gainsborough House, Gainsborough Road London E11 1Rs. 1965, p.96.

¹⁸⁶Abd al-Mahmud Nūr al-Dā'im. (1965). *Azāhīr al-Ryāḍ fi manāqib al-arif bi'llah al-Shaykh Aḥmad al-Ṭayyib*.

The grandson of the Sudanese mystic Shaykh Aḥmad al-Ṭayyib b. al-Bashīr" (d.1823), who had been initiated by Muḥammad 'Abd al-Karīm al-Sammān (1718-75). Amir Husayn passed on *wird* to the well-known scholar of Shonke in Southeast Wallo, Shaykh Jawhar b. Haydar. The order was later introduced to Jimma¹⁸⁷.

In his pioneering *Azahir al-Riyad*, Shaykh Abd al-Mahamoud Nūr al-Dā'im (d.1915), has praised the efforts led by Shaykh Aḥmad al-Ṭayyib students, in the spread of the *ṭarīqa* teachings each on his own homeland, so, Shaykh Bushara, was among those who contributed greatly in the way of the Sammāniyya's dissemination in Ethiopia, Nūr al-Dā'im has written: 'And of them the grand *ustaz* and the noted *alim*, the *murīds'* educator and the *salikin's* guide *sayyidi* Shaykh Bushra. He is from al-Raḥman, he was (may Allāh be pleased with him) Shafi in *madhab*, has many authoring books in the *madhab*. He took the *ṭarīqa* from the Shaykh with *ishāra* from the prophet (PBUH), and has realized the attainment in the third day of his initiation, and being instructed, after granting the *ijāza*, to go to his homeland, for guiding the *murīds*. In his way to his

¹⁸⁷ Hussein Ahmed. Islam in Nineteen – Century Wallo, Ethiopia: Revival Reform and reaction, Brill, 2001, p:78.

homeland, he visited and spent days with Shaykh Aḥmad al-Baṣīr. when he entered his homeland he told that who he pray behind him, the fire won't burn him, so a lot of people, from all directions had meant him, when they pray behind him they used to carry on their clothes the milk and meat, and on their finishing their prayers, they back to their homes, and put that milk and meat on the fire as a test, the fire left no harm on them. Thus, when people had got ascertained of his sincerity and miraculous deeds, they submitted to him, from all directions, and took from him the *ṭarīqa*, and they refuge to him *zahiran* inward and *batin* outward. He (may Allāh be pleased with him) had authorized twelve thousand in the Sammāniyya , at his homeland. I had met a lot of them, and of his students, they were all on the light from their Lord, he died (may Allāh be pleased with him) at his home land and buried at Biqiti, his grave is visible and visited¹⁸⁸

Sammāniyya in South of Sudan

In fact the presence of the Sammaniyya *tariqa* in South of Sudan has ancient roots in that part of the African continent. It could be emphasized that each of the *tariqa* branches has *murids* and followers distributed in the cities and villages of the

¹⁸⁸Ibid: 217- 218.

country. In his documentary book on Islam in South Sudan past, present and future, the writer Abd Allah Wani, in the section that devoted to the *Sufi* orders in South of Sudan comments: “Another *ṭarīqa* which exists in Juba, is the Sammāniyya order, it has a considerable number of adherents. Qarīb Allāh Muḥammad Sauliman Daud is the head of this order. He succeeded his father Muḥammad Sūliman Daud. Like the other two orders, Khatmiyya and Gadiriyya, the Sammāniyya activities are carried out in the compound of its head in Malakiya and sometimes in the compound of *Masjid* Malakiya Al-kabir. Faraj Juma Zaid, a reporter of Radio Juba, and a resident of Malakiya al-kabir and a well-versed person in the activities of the *Ṣūfī ṭarīqas* in Juba said the later, the late leader of the Sammāniyya order Muḥammad Sūliman Daud in the past had contact with Shaykh Qarīb Allāh Abu-Saleh, the great promoter of *ṭarīqa* Garibiyya Tayyibiyya Sammāniyya in Omdurman'Like *ṭarīqa* Gadiriyya, the Sammāniyya order was taken to Upper Nile by returning Southern Muslims from Omdurman after the fall of the Mahdya and the subsequent emergence of the Anglo-Egyptian condominium government in Sudan. These southerners were told by the British to return to their original homes in the South because the Mahadya system

which was keeping them was over. Shaykh AW Hajab Fadalmulla the present leader of the *ṭarīqa al-Ṭayyibiyya al-Sammāniyyah* in Upper Nile who currently resides in Umbadda in Western Omdurman said the southern pioneer who took the order to Upper Nile was Shaykh al-Muaz Sūliman. Shaykh al-Sūliman's first centre of settlement was Kodok, where he launched the *ṭarīqa*; this was either at the end of the 19th century or at the beginning of the 20th century¹⁸⁹. 'Although one of the well-established orders of the *Ṣūfī* movement in the Sudan. In Wau town this *ṭarīqa* has few followers. This may be because few Northerners members of the order went to trade or work in Wau. Actually some Northern traders introduced this *ṭarīqa* in Wau town. But because it did not have a strong leadership, its activities did not attract many members¹⁹⁰.

¹⁸⁹Abd Allāh, Wani. (2006). Islam in Southern Sudan, Its Impact: Past, Present & Future. UKP. Khartoum. 2006 p.54.

¹⁹⁰Ibid: 37.



Figure 3-7Sammāni dervish from South Sudan, the picture has been taken in December 2014 at al-Keryida Shaykh Omer.

Sammāniyya in America

In fact the history of the Sammāniyya in America has been connected with the late professor Shaykh Ḥasan al-Fatīḥ Qarīb Allāh (1933-2005). So, the *ṭarīqa* mainly the Sammāniyya Ṭayibiyya Qaribiyya branch has several *murīds*, in different parts of the American continent, scatter in many of the different American States and cities, and having permanent contact with each other. The *ṭarīqa* activity concentrates in Washington grand area, which includes three of the biggest American States, Virginia, Maryland State and DC district which joins the capital Washington, where the largest Muslims community of Arabs and non-Arabs are found. The Sammāniyya *zāwiya* in the grand Washington area has been established during the lifetime of my master professor Shaykh Ḥasan al-Fatīḥ in the year 1425, A.H, corresponding to 1994. There is a weekly activity, which considered the sole *Ṣūfī* activity in the area. Every night of Sunday, the Sammāniyya *murīds* in addition to some other *murīds* of *ṭuruq* of Arabs and non-Arabs meet after the sunset prayer, to perform the *awrād* and *dhikr* of the *ṭarīqa* in the *zāwiya*. However, other activities of the *ṭarīqa*, is found in the commemoration of the varied seasonal religious festivals,

notably the new *hijri* year, the prophet birthday, *Isra* and *Miraj*, and celebrating the half of the Shaban night¹⁹¹.

Sammāniyya in Britain

The presence of the Sammāniyya in Britain has been done through the efforts of Shaykh al-Fatīḥ Qarib Allāh (1915-1986), also through Shaykh al-Jaylī Abd al-Mahmoud al-Hafyan (b-1948). In addition there are followers and *murids* of the late famous Shaykh al-Burai (1923- 2005). Numerous students counted as Sammāni followers in this European country.

In regard to the grand awakening of *dawah* in Britain, it has started in the 1970s. In this concern to Shaykh al-Fatīḥ (1915 - 1986) great role, this happened during his visit to Britain at that time. The first mosque has been built in London, was in 1977 this had coincided with my arrival to Britain. It worth noting that at this year (1977) the now famous *dawah* preachers have embrace Islam of those Yousif Islam, Hamza Yousif, Abdr-

¹⁹¹http://www.Sammāniya.com/ar/index.php?option=com_content&view=article&id=319:2010-08-17-17-4445&catid=67:2010-06-08-17-04-50&Itemid=144.

Rhman Johansson, Abd al-Hakim Murad, Muhammad Isa Wily Muhammad knight (God mercy his soul) Dawud Rasha Owen, Abd Allah Triqashan, Abd al-Azim Pitter and others. The first *halaqa* circle of the Sammāniyya *tariqa* was in 1980, this when I met Shaykh Babikr Abd Allah Ibrahim (God has mercy on his soul). The Sammāniyya circle has flourished and become the most prominent one in London. In 1984 the third circle has started it was *dalail al-khirat* circle. The philosophy behind its establishment is to gather the people of *tariq* as well the prophet's lovers. It has been transferred to Hi Street in 1986 on Friday night. This circle used to attract a lot of *Shuyukh* and prophet's lovers. In 1987 it had been honoured with the presence of the famous boxer Muhammad Ali Klay. My debate with him during this visit has been the key for him to embrace the *tariq*. At this year (1987) my master Shaykh Hasan al-Fatih Qarib Allah (1933 – 2005) accompanied with some of his *murids* *magadam* Babikr Sediq and *magadam* Sid Ahmad Swar al-Dahab had visited Britain and this on the wake of his assumption to the office of the *tariqa's khalifate*. Shaykh had come to point out to the importance of the *traiq's* task in our current era mainly on the non – Islamic countries. He emphasized the significance of the *dawah* of Allah to non – Muslims, and the unity among the people of the *tariq*.

Shaykh Hasan had the privilege on receiving the delegations that visited the Sudan from Britain and here on the memory the visit of that big delegation which included forty – five man and woman. At the very visit he had fulfilled the initiation to the whole group. In 1990 I established the first circle of the recitation of the Quran to the new converts. With the suggestion of Shaykh Muhammad Shaykh Hasan al-Fatih the current Shaykh of the *tariqa*, the wholes circles have been joined into one this was in 1994 at Karakul wood Islamic north of London, which in the past was a grand church and then turned one of the most grand mosques in London today.

About the activities we used to participate and share in the conferences inside and outside Britain, we also participate in *mawlid* the 15th of *Shaban*, and *isra* and *miraj* festivals¹⁹².

¹⁹²Babikr Ahmad Babikr. *Al-Nashaṭ al-Dawai ll'tariqah Asammaniyyah fi London*, published article on *al-ṣayīḥa* monthly Bulletin published by Sammaniyya Qaribiyya Hasaniyya *tariqa*, March 2007, pp: 8 , 9, 10.



Figure 3-8 this picture has been taken from a last gathering organized by Sammaniyya in London on 28 of April 2015, the second from the right is Shaykh Babiker Ahmad Babikr senior Sammani Shaykh in Britain.

List of al-Sammāni 's students

Sudan

- 1-Aḥmad al-Ṭayyib al-Bashīr.
- 2- Aḥmad Muḥammad al-Baqqari.
- 3-Shaikh Hamad (Taqali).

4-Shaikh Zayn al-Abidin (Sinnar).

5-Jawdat al-Sulaymi. The last three students, Abd al-Mahmoud Nūral-Dā'im saw their *ijazās* written by al-Sammān 's handwriting.

Egypt

1-Hamad al-'Abidi.

2-Hassan al-Qaum.

3-Shaikh Ibrāhīm al-Goulyobawi and his son Shaikh Madani.

4- Muḥammad al-Kurdi.

Hijaz

1- Muḥammad al-Giffri b.Hussien al-'Alawi.

2-'Abd al-Karīm b. Muḥammad b.'Abd al-Karīm al-Sammāni .

3- Muḥammad al-Zayn b. Hussein.

4-Siddiq b. Umar Khan al-Umari al-Faruqi (Jeddah).

5- Abd Allāh b. Muḥammad al-Madani.

Yemen

1-Shaikh al-Salih al-Sunni.

Morocco

1-Shaikh Abd Abdr -Rahaman Abū-Zaid al-Taduli (who introduced Aḥmad b.Issa al-Ansari into the Sammāniyya through a khalwati *ijazā*. (see Abd al-Mahmoud Nūr al-Dā'im *kuus* --- ,op, cit.,p.27).

2-Shaikh al-Ghorashi.

3-Al-'Arabi al-Dirqawi.

4-Abu.Abd Allāh b. Muḥammad b.Talib Ibn-Suda (d.1193 A.H. in Fez), he is student of Aḥmad b. al-Mubarak al-Silqalmashial-Lumet who wrote al-Dhahab al-Ibriez).

Syria

1-'Uthman al-Aqibi.

2-'Uthman b.Abd al-Rahman al-Jawi.

Indonesia

1-Shaikh Abd al-Rahman al-Jawi.

Afghanistan

1-Saa'd al-Din Al-Kabli.

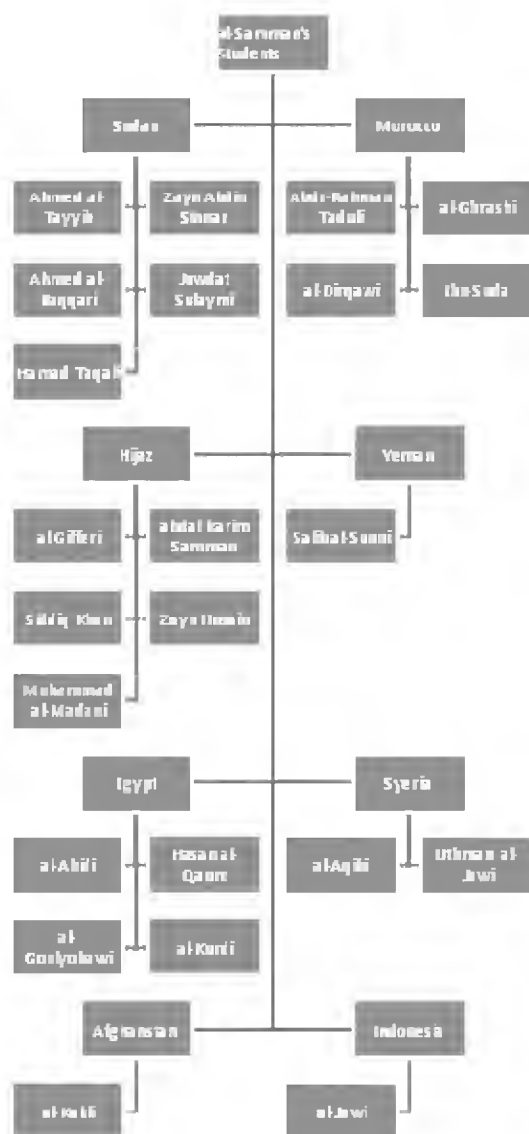


Diagram 4 the students of Shaykh Muhammad al-Samman

Chapter Four

Sammāniyya in the Sudan

Its arrival

One of the most prominent and striking features of Islām in Sudan is the *Ṣūfī* tradition, especially as embodied in *Ṣūfī* orders, among these the Sammāniyya. The *ṭarīqa* represents one of the most important *Ṣūfī ṭurūq* in modern Sudan. The importance of the Sammāniyya lies in the fact it is one of the *Ṣūfī ṭurūq* that shaped the nature of Islām in Sudan. Moreover, it reflects the process of Sudanization of an orthodox *Ṣūfī-Ulamā'* *ṭarīqa* that was founded in *Hijaz*¹⁹³. The Sammāniyya has brought to Sudan by the renowned Shaykh Aḥmad al-Ṭayyib b.al-Bahir (1742 -1824), in the second half of the 18th century. The *ṭarīqa* is not just the most popular and influential in Sudan but also in most of African continent, mainly Nigeria. By the passing of the time, the Sammāniyya has gained several centres in different parts of the Sudan. These centres had and still have varied spiritual, social and reforming tasks. They have the responsibility of the educational and ethical aims, for those

¹⁹³Amani Mohammad El-Obeid .The Sammāniyya *tariqa* in the Sudan: Doctrine and Politics, unpublished M.Sc. in political Science, University of Khartoum, 1997, p.i.

who under the dominance of its banner. However, the great students have taken the *Ṣūfī* pledge from Shaykh Aḥmad al-Ṭayyib, and then each went to the place that he chose, and taking from the *masīd* an institution, to Allāh's call, and distribution of knowledge, via opening *khawlas* for the memorization of the Qur'ān. Thus, thousands of centres represented al-Sammān involved in propagation his teachings and doctrine, have appeared, as enlightening centres, helping in the spread of the word of Allāh, and strengthen the bonds of faith, among the believers. Al-Sammān influenced *Ṣūfism* greatly in the Sudan. He advocated for the Khalwati tradition, which called for all members of this *Ṣūfī* order-no matter where they lived geographically-to be united under in this tradition under the founder's family name, and by the use of the same prayers and rituals. This "network" of *Ṣūfists* became known as the Sammāniyya. The Sammāniyya's *Shuyukh* have set the Qur'ān's fire, built the mosques, *zāwiyas*, *khalawas*, and Islāmic institutes, and their students have followed the same trace, across the country and outside¹⁹⁴. He and his pupils were of immense importance to the spread of Sammāniyya influence in

¹⁹⁴Emily, Dyar. The Character of Islam in Africa. Final December 9, 2010-HIST 261-Dr.Carmichael-Wiki.

Africa, Europe and the Islāmic world. In time al-Ṭayyib founded his own branch of the Sammmaniyya known as the "Tayyibiyya (154:p.86). In the late eighteenth and early nineteenth centuries, other well-established transregional orders entered Sudan from abroad, notably the Tijaniyya and Sammāniyya¹⁹⁵.

Sammāniyya, the concept

Sammāniyya is a terminological name for a number of *ṭurūq* of which the main five orders are:

1. The Qādiriyya named after the *qutb* Shaykh ʿAbd al-Qādir al-Jilani (1077- 1164.)
2. The Khalwatiyya of Shaykh Muṣṭafā al- Bakri b.Kamāl Din, (1687-1748)
3. The Naqshbandiyya of Shaykh Muḥammad Baha Din Naqshband, (1317-1388)
4. *Anfas ṭarīqat*, in which each and every breath should be accompanied by *dhikr*.
5. *Al-Muwafaqah ṭarīqat*, in this *ṭarīqa*, the condition and behaviour of the *murīd* goes in accordance with one of the

¹⁹⁵Kathryn. M. Coughline in her reference guide book, Muslims Cultures Today GREENWOOD PRESS, Westport, Connecticut • London, 2006, p.191.

beautiful Names of Allāh¹⁹⁶. The Sammāniyyah ṭarīqah seemed to be embracing many ṭarīqahs. These ṭarīqahs are the Qdiriyyah, Naqshabandiyyah, and Khalwatiyya. This is clear from what was written by ʿAbd al-Mahmud Nūr ad-Daʿim, the grandson of Shaikh at-Tayyib, in his book *Azihir ar-Riyad* in which he wrote about the *Tayyibiyyah as-Samminiyyah taifah*¹⁹⁷. All these ṭarīqas were taught by Shaikh ʿAbd al-Karim as-Sammān to Shaikh at-Tayyib. The Qādiriyyah was regarded as the essence of the Sammāniyyah¹⁹⁸.

¹⁹⁶<http://www.mosque.com>.

¹⁹⁷ The term “taifah”, frequently used by Tirmingham, to denote the tariqa, *Ṣūfī* orders in Islam, as I see it the existence of the Ansar and Khatmiyah, two Sudanese active religious- political sects, made him to name the other *Ṣūfī ṭarīqas* as *taifah*.

¹⁹⁸ Khadiga, A, Karrar, Aspects of Ṣūfism in the Sudan, A thesis submitted for the degree of master of Arts of the University of Durham April 1975 School of Oriental Studies University of Durham, 1975, p.73



Diagram 5 the main *ʿturuq* which constitute the Sāmmaniyya

The doctrine of the *ʿtarīqa*

The doctrine of the Sāmmaniyya does not perceive *Ṣūfī* doctrines as separate from the basic teachings of Islām . Rather, they are meditations that explore the deeper meanings and

ramifications of these teachings through known upgrading like beginning with the *istigfar* then prayer upon the prophet and then saying the blessed word: *la ilah ila Allāh*. The *dhikr* is one of the most important means of *taribiya* in the ṭarīqa's doctrine, this done and achieved through strictly abiding with the prophet doctrine and the holy Qur'ān, in all of the commitment aspects. Then the doctrine being based on the divine emanation, and the tangible fruit of the abiding and commitment of the ṭarīqa and the regulatory of performing *dhikr*, attaining to the meanings and realities that lead to the oneness of Allāh through certainty and Witnessing, or what is known in their (*Ṣūfīs*) literature with *ilmal-Wiṣul* and here it is of high necessity of following *ilm* of *al-Iṣṣul* for tasting the science of *wiṣul*, and with thus the grand sciences and great *tajaliyat*, being felt by the ṭarīqa's *salik*. So, the beginning of the ṭarīqa is science, and its middle is the deed, and its ending is *ḥāl* (spiritual state), as the result is the omnipresence of the prophet, through Witnessing and this is what expressed and detailed in their books and authoring¹⁹⁹.

As expressed in the ṭarīqa's literature and writings, it could be stated that the doctrine of the Sāmmaniyya bases on the following tenets:

¹⁹⁹ Interview with Briayer Sa'ad Adin, Hasaheisa, 31, 8, 2014.

- 1-Belief in Allāh
- 2-Belief in the angels
- 3- Belief in the revealed books.
- 4- Belief in messengers and prophets.
- 5- Belief in the last day.
- 6- Belief in *qadar* (Divine Will), both its good and evil consequences.
- 7- Strict adherence to prophet Muḥammad (PBUH), with self-determination to Behave and this in accordance with the teachings of the Qur'ān.
- 8- Sincere abiding with the Shaykh s' educational method based on the Qur'ān and the prophetic *sunnah*, avoiding all the vices
- 9-Respectfulness to elders, showing mercy to youngsters, and obedience to the spiritual qualified Shaykh on what pleases Allāh.
- 10- Strong self- determination to perform voluntary prayers.
- 11- Pledge to fulfill the covenant of Allāh, follow his *Sharia* and abstain from His prohibitions plight.
- 12-Working sincerely for imposing the law of Allāh²⁰⁰.

²⁰⁰ Ḥasan, al-Fatīḥ, Qarīb Allāh. *Al-Dur al-Dīni wa al.Gitimai wa al-Fikeri (Il'ṭarīqa Al-Sammāniyyah)*. Muhanad. M. A. Khartoum, 2004, p: 46.

The *ṭarīqa* doctrine has joint the *sharia* and the *haqiqa*, and the Sāmāniyya *shuyukh*, first and foremost have gone to recommend their students with the necessity of receiving the fundamentals of science, before embarking in the application of the bases of the *ṭarīq*, in this concern they took the poet's saying:

Taṣawwuf is not that you wear patched wool garments,

Nor is it that you weep when the singer sings hymns

*It is neither your shouting, nor your dancing, nor your feelings
of ecstasy*

Nor is it your fainting as if you have gone mad.

Rather, Taṣawwuf is that your soul is purified without blemish

And that you adhere to Divine Truth;

The Book of Allāh, and True Faith.

*And that you humble yourself before Allāh broken-hearted, over
your sins, inwardly sorrowful at every time."*

And they also took the saying of the poet:

People argued and disagreed about the Ṣūfī

And some thought it to be derived from wool

*I do not grant this name a description of a *Ṣūfī**

*Even if a *Ṣūfī* is named *Ṣūfī*.*

Like the other *Ṣūfī* orders, the *ṭarīqa*'s doctrine is set on denouncing the vices, and *taḥālī* with the virtues.²⁰¹

The philosophy of the *ṭarīqa*

Out of the books authored by the *Shuyukh* of the *ṭarīqa*, as well of its scientific heritage, it appeared that, for the *Sammāniyya* as for the other *Ṣūfī* orders, doctrines, bases, pillars, litanies, ranks and *adhkār*, as well the social and religious activities²⁰². *As-Samrnanīyyah* is founded on *dhikr* 'invocation, *riyidah*' practice, hunger, *Khalwah* seclusion and *tawadu* 'humility'. The essential part in this *ṭarīqah* is that the initiate should always remember the greatness of Allāh. This is considered important since the remembrance of Allāh's greatness is a factor in bringing the self under the control of the spirit. The follower should also empty

²⁰¹ Interview with al-Fatih al-Hiber, al-Debiba 9- 2014

²⁰² . Hasan al-Fatih. *Al-Dur al-Fikiri ll'sammāniyyah*.

his heart completely of all secular things and should consider the world as if it didn't - exist at all. The stress in this *ṭarīqah* is on the heart. This is partly because the *Ṣūfīs* consider the heart as superior to the brain. The *Sammāniyyah ta'ifah* in this case considers the heart as the abode in which resides the true knowledge of Allāh.²⁰³

The initiation pledge

The ceremony and rites of the initiation can be different in each *Ṣūfī* order. It should be realized that the oath of loyalty implies to be loyal to Allāh. In his masterpiece *azāhīr al-Ryāḍ*, Shaykh 'Abd al-Mahamud w.Nūr al-Dā'im(1845-1915) has stated two ways for taking *bia'a*, in the *Sammāniyya Ṣūfī* order. So, he writes 'After reciting *surah "al-Fatiḥah,"* and some relevant verses of the Koran, by the Shaykh , followed by the person, under initiation he/she must declare :

1. Allāh is my Lord.
2. Islām is my religion.
3. Muḥammad (PBUH) is the Prophet and Messenger of Allāh.

²⁰³ Khadiga, A, Karrar, Aspects of Ṣūfism in the Sudan, A thesis submitted for the degree of master of Arts of the University of Durham, School of Oriental Studies University of Durham, 1975, p.74.

4. The Koran is my guide.

5. *Ka'bah*, the House of Allāh, is the direction I turn my face towards in prayer.

6. The Sammāniyya *Ṭayibiyyah ṭarīqa*, is my method of performing my spiritual and worshiping life.

7. Shaykh Aḥmad al-Ṭayyib is my spiritually qualified Shaykh²⁰⁴.

The second method of taking the *bia'a* comes as follows: The *murīd* renews his ablution, and if possible, make a grand *ghusl*, perform two *rakat*. Then he ought to sit, on the state of the one, in the prayer sitting posture, while Shaykh holds his hand, and reads: In the name of Allāh (one time), *istagfer* Allāh, I ask Allāh Forgiveness (7 times), I believe in Allāh, His angles, books, messengers, and the final day, the *Qadar* its good and evils, resurrection after death,(one time), after that says: I submit to the Will of Allāh, and I renew my Islām , I purified from all sins, sincere repentance, I disowned of *kufur*. There is no God, but Allāh, with no partner, and I bear witness that Muḥammad, His servant and messenger. I took the *ṭarīqa*,

²⁰⁴Shaykh ʿAbd al-Mahmūd Nūr al-Dā'im, *Azāhīr al-ryiād fī manāqib al-Arif bi'llah Al-Shaykh Aḥmed 'Al-Tayyib* .1954, p.75.

khalafa, and *ijāza*, I wore the *taj*, the crown and turban, and I took the pledge to Allāh, at the hand of my *ustadh*, so, on *istiqama*, the sound *sharīʿ*, for Allāh piety and submitting to all of the matters to Allāh, and acceptance of His rulings, and thankfulness of His bounties, as he- (my Shaykh), has took the pledge at the hand of Shaykh , so and so. Thus, the Shaykh is keeping on stating the men of the Qādiriyya *silsila*. Then he (the Shaykh) comes to read: (*Verily, those who give Bai'ah (pledge) to you (O Muḥammad) they are giving Bai'ah (pledge) to Allāh*), then reading *al-Fatiḥa*. And comes to pray for his *murīd*, with *istiqama*, in the *ṭarīqa* and *sharīʿ*, with the instruction of committing to the *rātib* of the Qādiriyya *ṭarīqa*, which is found in reading: *al-Fatiḥa* on the soul of the prophet, as well on the soul of the *ṭarīqa*'s founder, my master Shaykh ʿAbd al-Qādir al-Jyilani, and to the souls of those men of the Qādiriyya *silsilla*²⁰⁵.

The ultimate goal of the *ṭarīqa*

The ultimate goal of the *ṭarīqa* is to lead *murīds* from the stage of one's love of Allāh, {and by following His beloved prophet (PBUH)}, to the stage of being loved by Allāh, of course by the

²⁰⁵ Ibid:75

grace of Allāh, which is the greatest happiness:" *Say: if you love Allāh, follow me and Allāh will love you, and forgive your sins, for Allāh is Oft- Forgiving, the most Merciful*"²⁰⁶.

The base (*al-asās*) of the *ṭarīqa*

The *asas* of the Sammāniyya is based purely on Quran and *ḥadith*. To describe the *Ṭarīqa*, we will say that it is simply to rule oneself according to the teaching of the Qur'an and the teaching of the Prophet (PBUH). In *azahir al-ryiāḍ* (1954), three categories have been stated concerning the *asās* of the *ṭarīqa*, they are: minor, intermediate and major. Performed according to the aspiration of the *murīd*. The *adhkār* which should be read and after each of the obligatory five daily prayers are:

1. *..Astaghfir Allāh al-ghafur Ar-Raheem*- I pray for the forgiveness of Allāh, the Oft-Forgiving, Most Merciful (to be read 20 times).
2. *Allāhuma salli ala sayyidina Muhammed wa'ala alihi wa sallim*, O Allāh, praise our Master Muḥammad and his family, and grant them peace (to be read 20 times).

²⁰⁶ www.Allah.com

3. *La illaha illa Allāh*, There is no God except Allāh (to be read 13 times).
4. *Ya Allāh*, O Allāh (to be read 11 times).
5. *Ya Hu*, O He (to be read 19 times).

Then with closed eyes, the *murīd* should raise one's head upwards to the right and say "*Ha*". When saying "*Ha*" it must be clear in one's heart that Allāh, is beyond and above all directions. Still with eyes closed, the *murīd* should raise one's head upwards to the left and say "*Hu*", being mindful that no one is capable of making anything move, or be still except Allāh. This is followed by saying "*Hi*" with one's head facing downwards whilst clearly remembering that each one of us will return to the earth. Our Shaykhs explain that although "*Ha*", "*Hu*" and "*Hi*" have differing meanings, they all refer to Allāh. "*Ha*" refers to the "*Ha*" in "*La Ilaha*". "*Hu*" refers to the "*Hu*" in "*ILLA Allāhu*", and "*Hi*" refers to the "*Hi*" in "*Muḥammad Rasool Allāhi*" , meaning Muḥammad is the Messenger of Allāh. The *murīd* must be very aware that Allāh is present watching him/her.

This is followed by the prayer: "O Allāh, exalt our Master Muḥammad with the kind of prayer that will save us from

misfortune, by which You fulfil for us all our need, purify us from all sins, raise us to Your highest ranks through which You make us achieve the maximum of blessings in this life and after death²⁰⁷.

	Minor	Intermediate	Major	
1-I pray for the forgiveness of Allāh, the Oft Forgiving, Most Merciful	2	20	200	Times
2-O Allāh, praises our master Muḥammad and his family, and grants them peace.	2	20	200	
3-There is no God except	3	13	313	

²⁰⁷ Shaykh ʿAbd al-Mahmūd Nūr al-Dāʾim, *Azāhīr al-Ryāḍ fī manāqib al-arif bi'llah al-Shaykh Aḥmed 'Al-Tayyib*. 1954, p.68.

	Minor	Intermediate	Major	
Allāh.				
4-O Allāh	5	11	360	
5- O He	11	19	370	

Diagram- 5 the *assas* or base of the Sammāniyya
source: *azahir al-ryiād* (1954:68).

The four cornerstones of the *ṭarīqa*

The four cornerstones of the *ṭarīqa* represents the tenets and the principles of the *taṣawwuf*. However, these four pillars of the path collectively could be found in the saying:

The house of [wilaya]'s corners are divided (where our masters are from the substitutes [abdal]) into silence and continuous solitude and hunger and valuable cherished sleeplessness.

However, the four cornerstones come as follows:

1. Reduction of the consumption of food. In doing so the heart will be prepared to receive Divine illuminations and visions. However, here *ṭarīqa's* philosophy traced the prophetic tradition

which says,' Sufficient for the son of Adam are such morsels as will keep up his strength".

2.Silence of the Tongue. From prohibited things and unnecessary chatter.

3. Sleeplessness. In so doing the wakefulness of the eyes in worshipping will lead *Insha Allāh* to the wakefulness of one's heart through which one may receive blessed light.

4. Seclusion. In which the *murīd* remembers the Truth "our Creator" only, in readiness to receive Divine visions and esoteric experiences²⁰⁸.

The *awrād* and *adhkār* of the *ṭarīqa*

The *awrād* and *adhkār*, in the Sammāni *ṭariq* have been used during the ages as one of the means for spiritual purification and attainment. It could be said that the Sammāniyya almost shares all *Ṣūfī* orders in what termed 'obligatory *awrād* 'which always perform after the obligatory prayers. However, the *ṭarīqa* peculiar itself with other variety of *awrād*, come to be counted as merit of a distinction, for the *ṭarīqa*, which in turn played huge role in the widespread of its teachings and tradition among the Sudanese.

²⁰⁸Ibid

The difference of *dhikr* used in each Sammāni centre and the glorification of the litanies of the founder of the centre reflects the level of individualism in the Sammāniyya . Glorification of litanies made by the Sudanese Sammānis reflects the process of the localization and the Sudanization of the Sammāniyya doctrine²⁰⁹.

Needless to stress and as the case in the other *ṭūruq*, there is *awrād* performed in congregation, while some other done individually. *Rātib al-Sa'ada* which attributed to the order founder Shaykh Aḥmad al-Ṭayyib b. al-Bashīr (1742-1824), is the most noted *wird* read by the all *ṭarīqa*'s branches, after morning and *maghib* prayers. In addition there is *wird Assaḥar*, attributed to my master Shaykh Muṣṭafā al-Bakrī (1687-1748) as the name suggests read in the late portion of the night, in fact the *ṭarīqa*'s branch of my master Shaykh Qarīb Allāh (1866-1936) of w.Nubawi went famous with reading this *wird*. Add to the above is *wirdal-Ishrāq*, and *wird Ad-duḥā*.

The daily practice of the Sammāniyya revolves exclusively around *dhikru Allāh*, God's remembrance. The litany specific to the Sammāniyya, like many other of the *Ṣūfī* orders, is

²⁰⁹ Amani Mohammed El-Obeid. The Sammāniyya doctrine, 1997, p. 120.

comprised of asking the forgiveness of God (*istighfar*), sending prayers on the Prophet Muḥammad (*ṣalāt 'al-Nabiyy*) and affirming the Oneness of God (*la ilaha ill-Allāh*). Despite that the followers of the Sammāni *ṭariq* have the ultimate allegiance, to the founder *qutb* al-Sammān, and after him, Shaykh Aḥmad al-Ṭayyib. The *ṭarīqa* has many branches, with many who were authorized, and since there is no centralism that dictate upon the followers of the Sammāni *ṭariq*, following certain method in education and conduct. Each Shaykh at his own branch has strove, making his own *awrād*, added to what they had inherited or had passed, from the *ṭarīqa*'s earliest founders. Accordingly the *awrād* of each branch of the *ṭarīqa* has become quite a little bit different; in addition the *adhkār* also have tended to be different²¹⁰. In Sammāni *ṭariq*, *dhikr* vary this due to the multi spread branches, of the *ṭarīqa* itself. For those who prefer the Qadiri, which is the dominant one, prefer what is known *dhikr al-sayha* (literally "shout") a cry for God's succour the way this *dhikr* was performed is interesting; the *munshids*, standing at a distance from each other, chanted with a special intonation the verses of a particular religious ode (*qasida*). According to one source, the *dhikr al-Ṣayha* originated among the Ya'qubab

²¹⁰*Mausuat ahal al-Dhikr bi ll'Sudan*, 2008, Khartoum, vol1-217.

branch of the Qadriyya, which later changed its spiritual allegiance to the Sammāniyya under the influence of Aḥmad al-Ṭayyib²¹¹. It worth stating that the *qasids*, which used in *sayha*, composed or written through the colloquial language, so as to be understood, while has affect upon the hearts of *al-dhukar*. This is presumably why this type of *dhikr* was also adopted by the Sammāniyya, where those who performed it were commonly known as *shu'ar*. While those who prefer *dhikr* on the way of Khalwati, has what is known as *dhikral-Tabaqa*²¹².

In the Sammāniyya, *dhikr* involves certain rules which were established by Shaikh El-Tayyib b.al-Bashīr". These rules are: -

- 1-Sincerity '*ikhlas*, truthfulness '*sidq*', and the companionship of a Shaikh '*arif bi- Allāh*' i.e. a gnostic.
- 2-Cleanliness, the performance of the ablution, facing the *qiblah*' direction for prayers and silence.
- 3 -The *murīd* should always imagine the presence of the Prophet peace be upon him', and that of his Shaikh while performing the *Dhikr*.

²¹¹ Ali, Ṣālīḥ, Karrar. *Ṣūfī Brotherhood in Sudan*. Hurst. London.1992:46.

²¹² *Mausuat ahal al.dhikr bi ll'Sudan*, 2008, Khartoum Vol1- 218.

4 -The *mur'id* shouldn't proceed from one part of *Dhikr* to the other until the Shaikh has told him to do so, or until he receives divine permission in the form of *hatif* or *ilham* 'personal inspiration or by permission from the Prophet 'peace be upon him. Each of the parts of this *Dhikr* has certain revelations and emanations *fuyudat* which might be achieved by the *murīd* who follows these rules exactly. The final goal of this type of *Dhikr* is 'al-fana 'passing away from all worldly existence, and *al-baqaa* lasting subsistence in the divine presence²¹³.

The Qādiri *sanad* of the Sammāniyya

The Sammāniyya in its origin is Qādiriyya and Khalwatiyya *tariqa*. But the Sammāni Qādiri *sanad*, does not pass through, my master Shaykh Taj al-Dīn al-Bahari, whose the majority of the Qādiri *sanad* pass through²¹⁴. 'About the *sanad* of the Shaykh (may Allāh be pleased with him), in this *ṭarīqa*, he took and wore its *khirqā* the mantle, from the sea of the *irfan*, and the *qutb* of the time, my master Shaykh Muḥammad b. 'Abd al-Karīm al-Madani al-Qurashī, known with al-Sammān, (may Allāh be pleased with him), at *al-Madina al-Munwara*, in the

²¹³Khadiga, Karrar Al-Tayyib. *Aspects of Sūfism in the Sudan*. A thesis submitted for the degree of Master of Arts of the University of Durham, School of Oriental Studies University of Durham, 1975, p.76.

²¹⁴Abdal-Mahmoud al-Jyaili (al-Ḥafyan). *Nadhart fi al-Taṣawwuf el-Islami*, vol 1, *Matabi al-Sudan Il'umla*, Khartoum, 1998, p: 429.

year 1172 A.H. Who took the *ṭarīqa*, and wore the mantle, from the man of miracles, my master Shaykh Muḥammad Ṭahir al-Madani (d.1780)²¹⁵ appendix (A). It is clear that the Qādiriyyah in the Sudan took two directions. The first is that of the Qadiriyyah proper which was known sometimes as al-Jilaniyyah and which was founded by Taj ad-Din al-Bahari. The second is the Qadiriyyah as-Sammāniyyah, which formed an independent ta'ifah, the Tayibiyyah through which it mainly preached the Qadiriyyah. It has the largest number of followers up to the present time²¹⁶.

The Khalwati *sanad* of the Sammāniyya

About the *sanad* of the Shaykh (may Allāh be pleased with him), in this *ṭarīqa*, he took it from the *qutb* of the circle of the worlds, the one who educates by *nazr* of the master of the son of Adnan, my master Shaykh Muḥammad b. 'Abd al-Karīm al-Madani al-Qurashī, known with al-Sammān, who took it from the one whose sea still outpouring on the hearts run, the Shaykh

²¹⁵ Abd al-Mahmoud Nūr al-Dā'im. *Al-ku'us al-Mutra'a*. 1997, p:94

²¹⁶ Al-Tayyib, Khadiga Karrar. *Aspects of Sūfism in the Sudan*, A thesis submitted for the degree of master of Arts of the University of Durham, School of Oriental Studies University of Durham, 1975, p.78.

²¹⁶ Abdal.Mahmoud al.Jyaili (al-Ḥafyan). *Nadhart fi al-Taṣawwuf el-Islami*, vol 1, *Matabi al.Sudan ll'umla*, Khartoum, 1998, p: 429.

of Misra, and al-Ḥijaz, and Sham, *sayidi* Muṣṭafā b.Kamāl al-Dīn al-Bakrī (1687-1748), who took it from Shaykh ʿAbd al-ʿAtif b. Husam al-Dīn al-Halabī²¹⁷ appendix (B).

The belt

The symbol of the *ṭarīqa* is the belt or wrapping the waist, it is a sign of continuous declaration to the Shaykh and others, that the member is determined to follow the principles and guidance of the *ṭarīqa*. Using the belt according to the *ṭarīqa* 's Shaykh has a prophetic trace, for it was narrated that the prophet (PBUH) one and in a place between Mecca and Madina ordered his companions to wrap their waist, while there in that place. Abu-Said the prophet's companions narrated the *ḥadīth* said 'we wrapped our waist and we went on slow running (*harwala*). In the Sāmmani *ṭarīq* the revival of this prophetic *sunnah*, has been associated with the grand Shaykh Muḥammad Tōm w. Bānnaqā' (d.1851), who was nicknamed *adibal-udaba*. All the branches of the *ṭarīqa* commit to the using of the belt, just differ in its kind and colour.

²¹⁷ Ibid:113

The contributing factors to the *ṭarīqa*'s spreading

Several factors have been counted in favour of the widespread of the *Sammāniyya* inside and outside the country. Parts of these factors have been related to *ṭarīqa*'s great personalities, mainly the earliest founders, some others have been found in the spirit of the new teachings of the *ṭarīqa* itself. According to Neil McHugh (1993) the 'Divisions and competition among the *Ṣūfīs* enabled Aḥmad w. al-Bshir to attract initiates from all places, families and *ṭarīqas*, but in so doing, he also became heir to this very fragmentation. He may have been "Shaykh of all Shaykhs" in a spiritual sense²¹⁸. The travel of the *ṭarīqa*'s Shaykhs for knowledge's seeking and taking of pledge, and then returning equipped with what they had already learnt, and their engaging in propagating the teachings of their *Shuyukh*, through opening schools, *khalwas*, and the of performance the *ṭarīqa*'s rites and traditions. All these factors have greatly assisted in the widespread of the *Sammāniyya*. Organizing the time of the *Shuyukh*, between receiving knowledge, worship, and guidance, and then their observing to the congregational *dhikr*, also have helped a lot in the spreading of the *ṭarīqa*'s traditions. Adding to

²¹⁸ Neil McHugh. *Holy men of the Blue Nile: The Making of an Arab-Islamic Community in the Nilotic, 1500-1850*. Evanston. Northwestern University Press, 1993:140.

the relying on the Qādiri doctrine known with its simplicity as well familiarity to the Sudanese, as well it (the Qadiri doctrine) previously has spread it's sweetly fragrance²¹⁹.

According to Abbas al-Hajj the lecturer at the African- Asian institute in Khartoum, there are varied reasons collectively come to play a vital considerable role in the spread of the Sāmāniyya traditions, he comments: 'Firstly *ṭarīqa*'s distinction has played a magnificent role in its spreading. Its *awrād* and remembrances are light this also helps. And its flexibility, *Shuyukh* of the *ṭarīqa* are not fanatics, so to speak, my point here should be understood, in the context of the survey, that I have conducted, in the *masīd* of Omaidan, for the natural as well the easier engagement of the Fulani tribe men, and their affiliation to the *ṭarīqa*, as followers, really has stricken me, so the flexible doctrine that the Shaykh and his *murīds* undertake, with the Fulani at the *masīd* in turn has assisted in the spread of the *ṭarīqa*, at least at the western bank of Dender river. From another hand, it could be said that the poetic as well the prose production, chiefly the oral poetry such as *madiḥ*, have contributed greatly in the spread of the

²¹⁹Interview with al-Ḥājw. al-Azraq, *Amart al-Shaykh* Haju, 1, 10,2013.

Sammāniyya, taking for example, the poems of Shaykh ʿAbdal-Maḥmūd, Shaykh Qarīb Allāh, Shaykh al-Burai, Shaykh al-Ṣabonabi, Shaykh Hashim and the poets of the *masīd* of Omaidan, in which I have carried out a PhD. The *masīd* here has many poets contributed vitally in the spread of the teachings of the *ṭarīqa* take for example Seif al-Dīn, w. al-Badaw w. al-Gimbila, on the level of quality and quantity, at least those mentioned poets, with some others have helped to great extent in the spread of the *ṭarīqa's* branch. There is variation on the poetic production here, such as *dubiyyat* the quatrain, this type is widespread, and it is more close to the hearts of the Arab Bedouins, who scatter largely in the area, in addition to the prophetic and *qawm* songs²²⁰.from outset let me emphasize that, the divine Will, is the prime cause behind the spread of the *ṭarīqa*, Allāh (SWT) in his hidden wisdom Has willed for the Sammāniyya to appear, and then to spread. Also the variety of the *mashrab* within the *ṭarīqa's* literature, I mean in the Sammāniyya there is variety of literary production, each one

²²⁰Interview with Abbas al-Ḥāj, Khartoum, 23, 9, 2013. al-Haj has conducted PhD on the interrelation and interaction between the Fulani villages, as well the inhabitants of the villages, on the western bank of Dinder River (*Masīd* Omidan Shaykh al-Sammāni, as case study).

comes to satisfy and response, to the different varied moods of the people then the *murīds*. For example there are varied types of poetry, such as *Ṣūfī* prose writings etc. Thus, the Sammāniyya is known as a *ṭarīqa* that established on *ilm*, with the abundant of poetry production. And here let me show that poetry in particular, since its nature in addressing the educated and the uneducated, comes to play un-neglected role in the spread of the *ṭarīqa's* teachings. So if Hasaan and the other prophet's companions poets, stood to defend Islām and the prophet of Islām , so the Sammāniyya poets, come to preach and propagate the traditions of the *ṭarīqa*. Moreover, the variety of the *ṭarīqa* litanies as well the remembrances were also deemed an encourageable reason behind its widespread. Add to the above the spread out of Shaykh Aḥmad's al-Ṭayyib sons and grandsons, in the all corners of the country as well outside, and then their intermarried with the scattered varied tribes across the Sudan, greatly comes to help in the spread of the *ṭarīqa* traditions. Lastly it could be said that, the striving as well the sincere struggle in devotion, has found to be plain proofed reason of its successful spread²²¹.

Sammāniyya reformist *Ṣūfī* order

²²¹Interview with Seif Adin Sūlaymān, Omaidan 10, 2013.

In the academic circles as well in *Ṣūfī* studies, the Sammāniyya has been viewed as a reformist, revivalist *ṭarīqa*. Many writers and researchers have gone to deal with the *ṭarīqa* as such. 'By the start of the nineteenth century the Sudan began to receive representatives of *Ṣūfī* reformism groups, which began in Ḥijaz (Saudi Arabia) and other parts of the Islāmic world, during the eighteenth century. Chief among these movements were the Sammāniyya and the Khatmiyya²²². 'About the same time, access to the mystical knowledge of the *Ṣūfī* orders was opened up to commoners. The reformist Sammāniyya Order, which had been a noble preserve to this point, began to spread down the social hierarchy. By 1910 it was almost a mass movement. Collins gives several descriptions of its impact on Bira in the 1930s, where the local ruler was a great devotee of it along with Gama from Ara²²³. The late eighteenth century was characterized by severe political instability. The same period witnessed the introduction of the revivalist *ṭarīqas* such as the Sammāniyya which was founded in Medina (Ḥijaz) by

²²²Muṣṭafā Abdelwahid. The rise of the Islamic movement in Sudan 1945-1989. the Graduate Faculty of Auburn University, 2008: 84

²²³Thomas Gibson. Indonesia: Global Flows vs. Local Knowledge
Author(s): Indonesia, Vol. 69 (April.2000: 52.

Muḥammad b. 'Abd al-Karim al-Sammān, who was born in (1130/1718) and died (1189/1775) in Medina (Hijaz). He was a Meccan *'alim* and a *Ṣūfī*. The main revivalist is the Khatmiyya which was founded later by the Hijazi- born scholar Muhammaad Uthman al-Mirghani. Both *ṭarīqas* played an influential role in Sudanese history during the nineteenth century and also in contemporary politics. Out of the Sammāniyya sprang the Mahdisit religious movement, which ended in the *Ansar* sect that was later represented by the Ummah party. The Khatmiyya *ṭarīqa* which is the most important in Kassala State played noticeable political role during the Turkish – Egyptian period, and during the colonial and post- colonial era²²⁴. 'Most of the people of northern and central Sudan, what I call the North, belonged to *Ṣūfī* orders. *Ṣūfism* had been present in the Sudan for some time, but in the nineteenth century it spread much more widely, under the impulse of new orders, many of them centered in nearby Mecca and Medina. Most of the West Africans who settled in the central Sudan were *Ṣūfī*, often with the same Qādiriyya allegiance as Uthman and his family, Muḥammad Aḥmad

²²⁴Amani, M. El-Obeid. *Ṣūfī brotherhoods in Kassala & Gedaref States*.2005, p.120.

combined his learning with affiliation and then became a leader in the order called the Sammāniyya. Most of these movements developed local roots and grievances, over against the “official” Islām of Egypt, symbolized often by the venerable Cairene university al-Azhar²²⁵. The idea of the Sammāniyya revivalist and reforming *ṭarīqa*, has been stated by Richard Gray, in the Cambridge History of Africa (1975:70) vol.4, in a section devoted to the history and the influence of the Qādiriyya in Sudan, he has written: 'Towards the end of the Funj period, its predominance was challenged by the introduction into the Sudan of two new orders, which, although linked with traditional *Ṣūfism*, bore witness to a revivalist and reforming spirit in the Islāmic world. 'The first of these was the Sammāniyya, founded in the Hejaz by Muḥammad b. 'Abd al-Karim al-Sammāni (1718-75)²²⁶.

'Whether what was going on with *Ṣūfism* in the eighteenth century was ‘neo-*Ṣūfism*’ or a *ṭarīqa Muḥammadiyya* movement or something else, it is generally agreed that this was the most important *Ṣūfī* movement of the last three or four

²²⁵David, Robinson. *Islam and the Spirit Cults in New Order Indo Muslim SocietiesIn African History*. CUP. Edinburgh. 2004, p.172.

²²⁶Ibid: 70.

hundred years. It is also agreed that the most notable of the *Ṣūfī* orders involved were the Tijāniyya of Aḥmad al-Tijāni (1745–1815), the Samāniyya of Muḥammad ibn 'Abd al-Karīm al-Sammān (1718–75), possibly the Khalwatiyya deriving from Mustāfā al-Bakrī (1687–1748) and Muḥammad al-Ḥifni (1688–1767), and certainly the three major orders deriving from Aḥmad ibn Idrīs (1750–1837): the Sanūsiyya of Muḥammad ibn 'Ali al-Sanūsi (1787–1859), the Khatmiyya of Mu'ammad Uthmān al-Mirghani (1794–1852), and the Rashīdi Ahmadiyya, or Rashīdiyya, of Ibrāhīm al-Rashīd (1813–74)²²⁷.

However, with coming of the *ṭarīqa* into the Sudan, Shaykh Ahmad al-Ṭayyib has gone with the same spirit of the revivalism trend of the Sammāniyya as the case in its birth, so his coming to the land of the Sudan with the new philosophy of *taṣawwuf*, which was not familiar to the Sudanese *Ṣūfīs* before, has opened the door so wide for the dissemination of the al-Sammāni 's teachings. In this concern Ali Salih Karrar (1992) comments: 'Aḥmad al-Ṭayyib was to infuse a new spirit into the Sudanese *Ṣūfism*, leading to a renewed emphasis, not only on

²²⁷Mark Sedgwick, *Saints and Sons, the Making and Remaking of the Rashadi Ahmed Sufi Order, 1799- 2000*, by Koninklijke Brill NV, Leiden, The Netherlands, 2005, p: 13.

such practical aspects of *dhikr* (remembrance, sc. of God, in communal ritual) and *madiḥ* (songs of praise), but also on philosophy of *Ṣūfism*. Aḥmad al-Ṭayyib was said to have found the Qādiriyya and the Shadhiliyya at very low ebb. He felt the need for reform and began to make contact, with the leading Shaykh s of his day seeking to persuade them to unite under his leadership²²⁸. 'The spread of the Sammāniyya order to the Sudan under the Sudanese scholar Aḥmad al-Ṭayyib w. al-Bashīr" (d.1239/1824) was another example of a Sudanese going out into the wider world, and bringing back new impulses. But the Sammāniyya was only the precursor for the spread of a number of other orders or brotherhoods that were to dominate the devotional life – and thus the writings – of the Northern Sudanese in the nineteenth century and beyond²²⁹. 'In context of Sudanese Islām , Mahdism evoked a mixed response, but the reactions to it, were equally intense in both approval and rejection. For one thing, Mahdism emerged from within Sudanese *Ṣūfī* Islām and spoke its language. The Sammāniyya

²²⁸ Dirasat Ifriqiyya. Khartoum, Issue No 13, 1995, P: 42

²²⁹ S, R, O'fahey. Arabic Literature of Africa. Volume 1. The writings of

Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. The Netherland.

1994, p.6.

ṭarīqa, in which Muḥammad Aḥmad Ibn Abdullahi (the Mahdi) was initiated, arrived in Sudan as part of the neo- *Ṣūfī* wave of Islāmic revival, which swept the whole Muslim world at the beginning in the eighteen century²³⁰.

The contributions of the Sammāniyya

Since its arrival to the land of the Sudan on the second half of the nineteenth century, the Sammāniyya has caused profound and great impact in the Sudanese society. The tariqa's contribution could easily be experienced in the way that successfully has spread its wings to reach and cover each inch of the huge land of the country spiritually, socially, economically, and scientifically. However, the great credit account in favour to the Sammāniyya beside its deep wide religious impact, is its living scientific legacy, representing in the contribution of educating and rearing the Sudanese man, as well spreading the virtues set on asceticism, the love of good, and abiding with the manners of the owner of the *shari'a* i.e. the

²³⁰AbdelwahabEl-Affendi. Turabi's Revolution: Islam and Power in Sudan

prophet Muḥammad (PBUH)²³¹. The *ṭarīqa* doctrine can be described as:

1- A method that took its teachings from *al-Madina al-Munawra*, on both the meaning and sensory level. For there is no Sudanese *Ṣūfī ṭarīqa* sharing such privilege.

2- The contribution of the *Ṭayyiban* house to the Sammāniyya comes with the contribution of knowledge on the global level, and this appeared clearly in the uniqueness of the works of my master Shaykh Aḥmad al-Ṭayyib, who chose the highest expressive way of his Arabic language, which comes at the top of the classical version of the language.

3- The influential contribution in forming the spiritual geography of the Sudan on both levels vertically and horizontally. It is not a secret to tell that, the contribution of the majority of the *Ṣūfī ṭarīqas*, in Sudan, before the coming of the Sammāniyya in writing, authoring and then *irshad*, came into colloquial language, which is a language that permits communication only on the framework of those who speak and understand such language. The best plain proof manifesting this

²³¹, Al-Ṭayyib al-Balal Munir Daf Allāh. *Rashafat al-Mudam*, unpublished PhD thesis, Omdurman Islamic University , 2011, p:20.

feature is the book of the *Tabaqat* of the renowned w.Dif Allāh (1722-1810)²³². The Sammāniyya *ṭarīqa*, it is the oldest *ṭarīqa* that form the Sudanese mentality, and continued to practice the guidance, and giving *taslik*, and *bia'a*, in Funj State for about forty years. The Sammāniyya grew up with multi centres, and became one of greatest *ṭarīqas*, in the contemporary Sudan; as well it possesses the biggest scientific, spiritual and literary library²³³. Concerning the social impact of the Sammāniyya, 'It can be said that, the Sammāniyya, is the most Sudanese *ṭarīqas* of followers, and the most influential on the social sphere, with the most abundant production, in the literary as well the spiritual sphere²³⁴. The Sammāniyya *ṭarīqa* could be considered a progressive branch of the Qādiriyya, butat the same time, enjoys its own autonomy. The Sammāniyya distinguished with its, concern with *Ṣūfī* elite thinking, writings, and editing in this field. In fact the Sammāniyya, upon its arrival had found, the atmosphere ready, and this helps, in its expansion and

²³²Abd al-Jabar al-Mubark. *Al-Shaykh Abd al-Mahmoud- Haiathu wa Atharhu* 2004, p.167-68.

²³³Dirasat Ifriqiyya, issue No 41, Khartoum, 2009, p.28.

²³⁴Dirasat Ifriqiyya- Issue No 41- December, 2009, p.29.Khartoum.

spreading²³⁵. Upon its entering the Sudan, the Sammāniyya based and focused on presenting, the example, showing the model as a doctrine of *dawah*, and proselytizing techniques. The Sammāniyya's *Shuyukh* introduced themselves, as religious scholars, and men of *ṭasawwuf*, have the methods in education, and social reforming and change, on Islāmic bases. Shaykh Aḥmad al-Ṭayyib had enjoyed with all the qualities, which made him, qualified to play all the leading roles. The Sudanese accepted the Sammāniyya, as with what, were appeared on them of science, and their own concern to science, mainly the Qur'ān, and the other sciences of the *shari'a*. The bulk of the Sammāniyya centres, which were established, in the Sudan, have the positive role, in the learning of the Qur'ān, and the other Islāmic sciences. And in each centre approximately there is a *khalwa*, for the memorization of the Qur'ān.'Allāh Has granted, the *ṭarīqa*, a divine gift, rare to be found, among the Sudanese families. This gift has represented in the ability of the eloquent linguistic expression, found in composing poetry, as well books writing. This method is known to al-Mirghani, and al-Tijani, but through the Sammāniyya, a lot of poets have

²³⁵Qaisr Mūsāal-Zyan.*Al-Fkr al-Dīni fī al-Sudan fī al-Qarn al-Isḥrin*, UK, institute of Asian and African studies, 2010, p.28.

emerged²³⁶. The Sammāniyya is an open Sudanese *ṭarīqa*, since the second generation. Several famous *khalifās*, with such a high exalted status in the society, have appeared, and outside of the family of Shaykh Aḥmad al-Ṭayyib of those, for example: Shaykh Muḥammad Waiqi Allāh, at the area of al-Zariba, in west of Sudan, Shaykh Sharīf al-Khatim at Karkog, at the Blue Nile, and Shaykh Muḥammad Shatoot at Medani, Shaykh Muḥammad Tōm, at the central of Sudan, and his student Shaykh Birayer, at White Nile²³⁷.

For the one who studies the philosophy of *taṣawwuf* in the Sudan, he finds no *Ṣūfī* philosophy that deserves to be mentioned, only after the coming of Shaykh Aḥmad al-Ṭayyib who spread his Sammāniyya *ṭarīqa* in the Sudan. The Sammāniyya has left great impact on the life of the Sudanese inhabitants, not only on the religious aspects, but in all the other

²³⁶Tariq Aḥmed Osman. *Al-Tarīqah al-Sammāniyyah wa athrah al-Dīni wa all'jimai fi ll'Sudan* 1766- 1955. PhD in International African University, Khartoum, 2009, p.133.

²³⁷Ibid: 133.

aspects such as the intellectual, political and the social. The intellectual impact has been the most prominent of the whole²³⁸.

Thus, we find Shaykh Aḥmad al-Ṭayyib b. al-Bashīr "has elevated with the *Ṣūfism* thought in the Sudan. He has linked with Ibn Arabi theological school, when he spoke about the Unity of Witnessing, and the Unity of Existence. And then he has transferred with it to the Sunni philosophy of al-Ghazali on his speech on the theory of the *Mahammadan* Reality²³⁹.

Thus, *taṣawwuf* in the Sudan became connected with the local environment and had never being linked with the *taṣawwuf* in the Islāmic world only after the coming of Shaykh Aḥmad al-Ṭayyib b. al-Bashīr" from *al-Madina al-Munawara* in (1766 A.D, 1180 A.H), and the arrival of the Sammāniyya to Sudan²⁴⁰

Shaykh Aḥmad al-Ṭayyib al-Bashīr 1742-1824

Shaykh al-Ṭayyib was born into one of the most prominent and long-established clans of religious notables, and learned men in Sudan. His predecessors mainly his grandfather was a Qadiri in

²³⁸Raba'a Ali Osman. *Tarikh al-Tarriqah al-Sammāniyyah wa Intishārah fi al-Sudan, fi al-Fitrah* (1766-1898), Unpublished MA thesis, University of Khartoum, Faculty of Education, Department of History 1996. P.94

²³⁹Ibid: P.96

²⁴⁰Ibid: .94

ṭarīqa, and student of Ḥasanw Hasuna. He is known as one of the most prolific *Ṣūfī* revivalist, in the history of Islām in Sudan. His biography informs that 'He is Aḥmad al-Ṭayyib b. *Mawlai* al-Bashīr b. Mālik, b. *al-ustaz* Muḥammad Surūr, the Abbasi, the Sammāni in his *ṭarīqa*, and Māliki in *madhab*'. Master Aḥmad al-Ṭayyib was born at Umm Marrih, north of Omdurman in (1155-1742/3 -1239-1824 AH). His mother was Ruqayya bt. Rahama b. Muḥammad Surūr; his father, who was also his mother's cousin, was al-Bashīr b. Mālik b. Muḥammad Surūr. His pedigree shows that, he had a common ancestry; with the Arakiyyun holy clan²⁴¹. Shaykh Aḥmad al-Ṭayyib is 'A *Ṣūfī* who introduced the Sammāniyya into the Sudan. He was born at Um-Marrih, North of Omdurman. Where he studied at the mosque of his ancestor, Muḥammad w.Surūr {v.k-al.tabaqat, 344}, then at the mosque of Walad Anis al-Awabi and Aḥmad al-Fazzari at Um-Ṭalha²⁴². The Sammāniyya was spread into the Sudan by Aḥmad al-Ṭayyib b. al-Bashīr" (1742-1824). He was initiated into the Way, on several visits to Mecca and travelled

²⁴¹ 'Abd al-Mahmud Nūr al-Dā'im. *Al-K uus al-Mutara fi Manqib al-Sada'a al-Arba*, 2008, p.109.

²⁴² S, R, O'fahey. *Arabic Literature of Africa. Volume 1. The writings of Eastern Sudanic Africa to C.1900*. E.J. Brill, Leiden. The Netherland 1994, 92.

widely in the Sudan to form the basis for the new *ṭarīqa*. This, then, was a clear manifestation of *ṭarīqa*-Way as a more active principle than had prevailed in the Sudan earlier. It is not clear; however, to what degree an organization beyond that of a series of initiations existed at this time. Yet its influence remained strong; the Sudanese Mahdi started his career as a Shaykh of the Sammāniyya, and—withstanding the difference in content—the movement he built was clearly influenced by the *ṭarīqa* model. After memorizing the Qur'ān, at the mosque of his ancestor, Muḥammadw Surūr, Aḥmad studied under Wald Anas al-Awdabi, a student of Shaykh Khojali, on the island of Islanj, north of Omdurman. He then asked the famous Qādiri Shaykh , Abd al-Baqī' al-Nayyal, to initiate him in Qādiriyya. Al-Nayyal is reported to have communicated with, the spirit of Ḥasan w. Hassuna, who commanded him not, to admit Aḥmed²⁴³. Therefore Shaikh Abd al-Baqi told his disciples that Aḥmad al-Ṭayyib would get his initiation in Hijaz (Madina). This incident could be explained within the context of the development of *Ṣūfī* orders in the Sudan. The *Ṣūfī* orders available then were not able to satisfy the scholarly ambitions of Aḥmad al-Ṭayyib al-Bashīr" Aḥmad was also student of Aḥmad al-Fazari al-

²⁴³ Ali, Ṣāliḥ, Karrar. The Ṣūfī Brotherhood in Sudan. Hurst. London. 1992.

Faradi of Um-Ṭalha in Gezira. He then decided to return to Umm-Marrih, where he studied of his own, devoting much of his time, to the *Mukhtaṣar* of *Khalil*, and a major commentary upon it by Barham Al-Damari (d.805/1402). So for him there was a necessity for a new revivalist spirit which was not found in Sinnar. For this reason after travelled to many *Ṣūfī* Shaikhs, and did not manage to fit into their Qadiri branches, he returned to his village Um-Marrih where he continued to perform Salat on the prophet (twelve thousands times a day) until he claimed that he saw the prophet in full consciousness. Here Aḥmad Al-Ṭayyib developed a new trend in the *Ṣūfī* orders in the Sudan in the late period of the Funj Sultanate that is performing Salat on the prophet as a means of acquiring *Ṣūfī* status and *karāmat*. This was the period before he went to the Hijaz. It is significant to mention that, at that time, before his travel to Hijaz, Aḥmad Al-Ṭayyib Al-Bashīr was famous for being 'Alim', due to the fact that he studied Shari'a sciences under the supervision of Shaikh Sa'id Al-Battahani²⁴⁴.

When he was sixteen or eighteen that is in 1758 or 1760 Aḥmad travelled to the Hijaz. While in Mecca Aḥmad al-Ṭayyib, was also initiated by Ibrāhim b. Muḥammad 'Abd al-Salam al-Makki

²⁴⁴ Amani Mohammad Obied. *Sammāniyya tariqa, doctrine and politics*,

al-Shafī, a student of Muṣṭafā Kamāl al-Dīn al-Bakrī, into the Khalwatiyya, and by ʿAbd al-Rahman al-Aydarus, into the Naqshbandiyya. Aḥmad was said to have seen in a vision, that his real master was Muḥammad b.ʿAbd al-Karim al-Sammān in Medina. He thus, moved and studied under him for several years, during which he was initiated by his teacher, into a number of *ṭarīqas*, among them the Qādiriyya, Khalwatiyya, and Naqshbandiyya. After receiving his diploma (*ijāza*), Aḥmad al-Ṭayyib was ordered by his master, to return to the Sudan, to initiate followers and "to make manifest the signs of the religion", *izhar maalim al-dīn*²⁴⁵.

After much travelling, he returned to the Sudan, visiting on the way Shaykh Hamad b. Muḥammad al-Majdhub at al-Damir.

Back in *bilādal-Sūdān*, Aḥmad al-Ṭayyib possessed enormous advantages over his contemporaries – in one of many parallels with the career of Aḥmad wad Isā – on account of his extensive travels and studies and his activism. The material resources inherited from his forefathers and the strategic location of Umm-Marriḥ cannot also have failed to contribute to his remarkable success during the ensuing five decades in

²⁴⁵ Ibid.

attracting to his cause across – section of the *Ṣūfīs* and *ulamà*" of the riverain Sudan. For the first time in the Sudan, an entire *ṭarīqa* network emanated from, and recognized the precedence, of a single man²⁴⁶.

He settled at his birthplace in 'Ābd allabi territory north of Omdurman, and acquired a great reputation as a holy man. During the regency of Nasir, i.e. between 1788-9 and 1798, he was invited to Sinnār to cure the regent's brother, and was granted an estate. Shaykh Aḥmad al-Ṭayyib acquired an immense reputation as teacher, and a worker of miracles, because of this reputation, he was invited to Sinnār by the ruler there to cure his paralyzed brother. It said that the sheik miraculously performed the cure, and was given an estate, near Sinnār'. Subsequently his influence has left its mark, in the Sudanese society. After dwelling in the south for seven years, however, he returned to his ancestral home, where he died in 1824. He won many adherents for the new order, and his descendants succeeded him as its local heads. Where the new teachings of Sammāniyya attracted many of the Gadiiriyya Shaykh s to the new style of the *ṭarīqa*. Also, the personality of master Shaykh Aḥmad al- Tayyib had really impressed many

²⁴⁶ Neil McHugh. Holymen of the Blue Nile, 1993, p:138.

previous Gadiri Shaykhs, drawing them to the fold of Sammāniyya, Thus Aḥmad al-Ḥasir (d.1829) and Muḥammad Tōm Bānnaqā' (d.1851), Qādiri Shaykhs and religious leaders, of the Hallawiyyin and the Yaqubab clans of the Gezira respectively joined the Sammāniyya under the influence of Aḥmed²⁴⁷. These men later on became great Masters themselves.

Aḥmad Al-Tayyeb was to infuse a new spirit into Sudanese *Ṣūfism*, leading to a renewed emphasis, not only on such practical aspects as *dhikr* (recital) and *madiḥ* (songs of praise) but also on the philosophy of *Ṣūfism*. Aḥmad felt the need for reform, and began to make contact, with the leading Shaykhs of his day, seeking to persuade them, to unite under his leadership, to revive its (the land's) people". He also initiated the scholar Aḥmad w.Isa Al-Ansari, who sent some of his own pupils, to be initiated by Aḥmed, among whom was Badawi w.Abu-Safiyya D.C.1848), a religious notable of the Bidayyia of Kordofan²⁴⁸

It is not surprising that wad. Al-Bashīr" should encounter some resentment and jealousy, because he possessed the self-

²⁴⁷ Ali, Ṣāliḥ, Karrar.The Sufi Brotherhood in Sudan.Hurst. London. 1992, p.

²⁴⁸Dirasat Ifriqiyya. Khartoum, Issue No 41, 2009.

confidence, proselytizing zeal, and critical attitude of a reformer²⁴⁹.

Shaykh Aḥmad al-Ṭayyib has traveled throughout the Sudan, and the outside, with that sacred inspiration and mission: to revive humanity and reveal the truth to everyone's heart. He was not only a scholar, but also a highly endowed spiritual master conveying the message. He brought spiritual illumination to the hearts of thousands; Muslims and Non-Muslims. His prayers had given hope to many that were struck by incurable illnesses. People around the world that he had visited felt the sweetness of his presence. Many were attracted by his sincerity, others by the manifestation of a divine light, which encompassed his entire being and many others, by his friendly and compassionate attitude. His blessed presence and spiritual magnetism had given new impetus to the religious and social lives of thousands. He had gained a high esteem in everybody's heart and continues to be remembered, by so many as a great *Ṣūfī* and spiritual leader. Shaykh Aḥmad al-

²⁴⁹ Neil McHugh. *Holy men of the Blue Nile*, 1993, p:138.

Ṭayyib has visited Ḥijāz, Egypt, Iraq, Syria, Jerusalem, as well many Sudanese cities and villages²⁵⁰.

One of the most famous foreign visits paid by Shaykh Aḥmad al-Ṭayyib, after that remarkable of the Ḥijaz was to Egypt. ‘While in Cairo, Aḥmad visited al-Azhar, where he attended some lectures, given by Muḥammad al-Amir, a famous Egyptian Māliki scholar, who was said to have treated Aḥmad with honour. It was probably because of this connexion, that Aḥmad al-Salawi; himself a student of Muḥammad al-Amir, late after the Turco-Egyptian conquest, cultivated close relations with Aḥmad, married one of his daughters, and named after him. Aḥmad continued his journey to the Ḥijaz, where he performed the pilgrimage, and stayed for some time, with his teacher Muḥammad al-Sammān, who later permitted him (*adhinlahu*) to return to the Sudan, to pursue his career²⁵¹.

From amongst the greatest remembrances (may Allāh be pleased with him), which incited as well commanded his students stick and being observed to, is the recitation of the

²⁵⁰ Ḥasan al-Fatīḥ, Qarīb Allāh. *Al-Dur al-Dīni wa al-Gitimai wa al-Fikeri ll'ṭarīqa al-Sammāniyyah*. Muhanad. M. A. Khartoum. 2004, p.114.

²⁵¹ Ali, Ṣāliḥ, Karrar. *Ṣūfī Brotherhood in Sudan*. Hurst. London. 1992

Qur'ān, in the morning and evening. So, he used to instruct some of his students, to read *al-subu*, some others, one and two chapters of the Qur'ān, and so on. He was always known with inciting his *murīds*, to read his *ṣalāwat*, prayers which he composed in the honour of the prophet (PBUH), mainly his *salāt sir al-asrar*, the secret of secrets. In addition to his *salāt al-Lahotiyya*, and the others of his *ṣalāwat* upon the prophet. Also, he encouraged reading *hizb al-amān*, the incantation of safety, and his well famous *ḥizb*. Moreover, he encouraged his students to read *la ḥawla wa la quah ila bil lah*, There is no strength nor power except by Allāh (45 times) in the morning and evening. Adding to that he incites reading *al-Fatiḥa*, the opening *surah* (121 times), in the morning and evening. Also, he encouraged reading the name *al-Kafi*, the sufficient one (101times) in the morning and evening²⁵².

Great sayings of wisdom have been attributed to him. While some others praising words, pointing to that grand and sublime status of f his, among the great ranks of *awalīya*, have been said on his favour. Of his speech (may Allāh be pleased with him),

²⁵²Abd al-Mahmud Nūr al-Dā'im. *Azāhīr al-ryiād fi Manāqib al-Arif bi'llah Al-Shaykh Aḥmed al-Tayyib* . 1965, p.164.

his saying: “In the prophetic communion, the prophet (PBUH), never addressed me, except with al-Ṭayyib my son”. Also, of his speech “I was in a *hadrah*, with all the *awalīya*, a call from Almighty (SWT) said: 'O the folk of *awalya*, al-Ṭayyib is among your Sultans”. And among his recorded sayings is "For every *walī* there is a path from (one of) the Names (of God); for me they are all paths. "Today your Shaykh (Aḥmad al-Ṭayyib) is the Shaykh of all Shaykhs" And again, "The Messenger of God may God bless and grant him peace – has not been veiled from me for an instant. I have not said or done anything without his permission. 'No one today is as close as I to the Messenger of God"²⁵³.

In the writings of the hagiographists as well the researchers Shaykh Aḥmad al-Ṭayyib has been described as a mystic scholar and a writer. This fact has been clear pointed out in the writings of Shaykh ʿAbd al-Mahamud and Shaykh Ḥasan al-Fatīḥ²⁵⁴. ‘Aḥmad al-Ṭayyib wrote prolifically; in fact, a voluminous and unprecedented producer of writings was

²⁵³ Neil McHugh. *Holy men of the Blue Nile*, 1993, p:138.

²⁵⁴ See ʿAbd al-Mahamud Nūr al-Dāʿim (1954, p.167, 168, 169, 170), and Ḥasan al-Fatīḥ (2004, p.139, 140, 141).

diagnostics of his generation, though he stood out clearly from the rest in this regard. The bulk of his works treated mystical themes²⁵⁵. The Sudanese noted historian Muḥammad Sa'id al-Qaddal (d.2008), has described him as the only sole *Ṣūfī*, who comes to write on the philosophy of *taṣawwuf*, he states ;'And Shaykh Aḥmad al-Ṭayyib was the only *Ṣūfī*, who wrote on the philosophy of *taṣawwuf*, despite what dominates his writings of quotations, to the point it appeared as if it is *mukhtarāt*²⁵⁶.

He is supposed to have authored over thirty works and treatises. The following is a list of the important works that still exist today, and can be traced back to him with credibility. A numbers of books, tackled the areas of prayers upon the prophet, *tawḥīd*, *aḥzabs*, and supplications.

Out of the so many noted authored books, of his is that masterpiece, known as *1-Kitab al-ḥikam alMūsāma'a bi ljawher al-freed fi ilem al.wuḥda wa al-tawḥīd*. Shortly, *kitab al-ḥikam*

²⁵⁵ Neil McHugh. *Holy men of the Blue Nile: The Making of an Arab-Islamic Community in the Nilotic, 1500-1850*. Evanston. Northwestern University Press. 1993:139.

²⁵⁶ See Muhammad Sa'id al-Qaddal-Imam al-Mahdi, 1992, p: 30.

At-Tayyibiyya, or the book of aphorism, which comes into sixty-six wisdom, its first edition was in 1955.

2-*Al-Munajjah*

3-*Sharḥ al-Ḥikam al-Mūsāma bi all'nafas all'rahmani fi ll'tawr ll'insani.*

4-*Kitab an all'basmalā.*

5- *Risalā fi ll'kimiyyā.*

6-*Kitab ll'burūj.*

7-*Ràtib al-Sa'da ll'kabir.*

8- *Mukhtasr ràtib al-Sa'da*²⁵⁷.

About his litanies, they are four:

1- *Hizb al-Aman min Ṣatawat al-Azaman.*

2- *Hizb al-Jalal.*

3- *Hizb al-Jamal.*

4- *Hizb al-Kamāl*, has been written while he was in Egypt²⁵⁸

²⁵⁷ Ḥasan al-Fatīḥ, Qarīb Allāh. *Al-Dur al-Dīni wa al-Gitimai wa al-Fikeri ll'tarīqa Al-Sammāniyyah*). Muhanad. M. A. Khartoum.2004, p.114.

Shaykh Aḥmad al-Ṭayyib has authored many *ṣalāwat*, prayers on the prophet, among the famous and the wide known to the people of *ṭasawwuf* are:

1- *Sir al-Assrar fi Dhikr al-Salat ala al-Nabi al-Mukhtar*, the secret of secrets.

2- *Salat sir sir al-asrar*, the secret secret of secret.

3- *Al-lahootiyya*

4- *Al-Adhama*

5- *Al-Arshiyya*

6- *Al-Nūriyya*

7- *Al-Nūraniyya*

8- *Al-Awsāf*

9- *Miftah al-Qulup*

10- *Al-Kamāliyya*

11- *Al-Ruḥiyya*

²⁵⁸ ‘Abd al-Mahmud Nūr al-Dā’im. *Azāhīr al-Ryāḍ fi Manāqib al-Arif bi’llah* Al-Shaykh Aḥmed al-Ṭayyib. 1965:168.

12- *Al-Gamaliyya*²⁵⁹.

He has enjoyed many titles, symbolically come to show, that exalted calibre and status of which he has realized. Of these nicknames: *Jebal* elixir, the mountain of elixir. *al-Sulṭān*, the Sultan. *al-qawth*, the helper, *al-qutb*, the pole. *Rājil Um-Marriḥ*, the man of *Um-Marriḥ*.

In his noted book of wisdoms the Shaykh Ahmad al-Tayyib states: 'The first *maqām*, in the *ṭūruq* of the people of Allāh, is the repentance for Allāh, and committing to His obedience, by fear of Him, and keeping patient upon the Will of Allāh, and *zuhd* on the other, than Allāh'. Moreover, of the gems of his wisdoms, his saying: 'Never taken you out of witnessing the delusion and fantasy, except the abundance of remembering Him, with sincerity and supplication. The author of the "Holymen of the Blue Nile: The Making of an Arab Islāmic Community", Neil McHugh (1993), has attributed to him, the saying: 'Do not love a man who performs outward *karāmāt*, and leads the people therewith; he corrupts His religion and will of a certainty return to his master'. And in the very same book he writes in the description of the perfect Shaykh, by the words: "the perfect Shaikh is the one who has acquired the

²⁵⁹Ibid: 168.

transmutation of his self '*fani*' '*an nafsih*' and abides in Allāh *baqi bi-rabbihi*'. He is the one who unveils for the aspirant not the reality of the creation 'al-Athar', but the reality of the Creator "al-Muaththir".²⁶⁰

The Shaykh possessed many miracles and clear spiritual unveilings, a lot of such extraordinary acts, attributed to him were pointed out at the book of *azahir al-ryiāḍ* (1954) of Shaykh 'Abd al-Maḥmūd²⁶¹. He would caution the brethren from inclining too heavily to miracles and unveilings, and he would state that the greatest miracle is upright rectitude upon the Sacred Law of Allāh. Shaykh Aḥmad al-Ṭayyib lived to be the model of the true, sincere gnostic who sees in the abiding with *shari'a*, guiding people to the way of returning to Allāh, is more better than looking for the occurrence of *karāma*'. Shaykh Aḥmad al-Ṭayyib was in reality, very much like the sun. He was a single person spreading his rays of knowledge, and spiritualism throughout the earth²⁶².

²⁶⁰ Khadiga, al-Tayyib, Karrar. Aspects of Sufism in the Sudan, A thesis submitted for the degree of Master of Arts of the University of Durham, School of Oriental Studies University of Durham, 1975, p.103.

²⁶¹ See *Azahir al-Ryiāḍ*, p: 120 to 138.

²⁶² 'Abd al-Jabar al-Mubarak. *Al-Shaykh 'Abd al-Mahammūd- Haiathu wa Atharhu* 2004:187.

However, with the arrival of the Sammāniyya to Sudan, the *ṭarīqa* has brought innovations; this fact was explained in the words of McHugh, who states:

Prominent among its novel figures was the postulation of a single way (*Al-Ṭarīqa Al-Muḥammadiyya*), the consequent harmonization and transcendence of the established *ṭurūq* the devaluation of diverse and divergent *silislas* in favour of submission to the Shaikh of the order, a strong affinity for orthodox disciples coupled with an aversion to non a literary production (litanies, doctrinal and philosophical treatise that has been sustain up to the present), in unprecedented the descendants and disciples of Aḥmad Al-Ṭayyib²⁶³

The above characteristics of the Sammāniyya *ṭarīqa*, may be noticed in the writings of al-Sammān and Aḥmad al-Ṭayyib al-Bashīr" respectively. One of the significant contributions of Aḥmad al-Ṭayyib al-Bashīr" to the *Ṣūfī* thought in the Sudan in general and the Sammāniyya in particular is his idea of the unification of the religious thought. According to his theory in this respect he argued that:

²⁶³Amani Mohammad El-Obeid. The Sammāniyya *tariqa* in the Sudan, unpublished M.Sc. in political Science, University of Khartoum, faculty of Economic and Social Studies, 1997, pp. 108, 109.

All the meanings of the one-hundred and the four holy books of the other religions is condensed in the Quran. The meaning of the Quran is condensed in the *Fatiḥa*.

In continuation to Al-Sammān's emphasis on Muḥammadan Reality, Aḥmad al-Tayyib al-Bashīr" stressed the importance of praying upon the prophet Muḥammad (PBUH). For him, it surpassed the merits of more than seventy *ghazwa* (Holy war) and it fulfils the needs of the disciple. Moreover, by the continuous praying upon the prophet, the disciple discover the door to see the prophet either sleep or awake. This itself leads to the Hadra Al- Muḥammadiyya which is a basic concept in the Sammāniyya doctrine²⁶⁴.

Aḥmad al-Ṭayyib al-Bashīr" developed a whole discipline of *Ṣūfī* knowledge (epistemology). He divided the *Ṣūfī* knowledge into five branches: 1) *al-Nasut* (Human) science, ii) *al-Malakut* (Anglican) science, iii) *al-Gabarout* (The Al-Mighty) science, iv) *al-Lahout* (Divinity) science and v) *al-Hahout* (Unity) science²⁶⁵.

²⁶⁴ Ibid: 109.

²⁶⁵ Ibid:110.

Shaykh Aḥmad al-Ṭayyib has left a legacy of millions of followers, around the world. His students and successors need no introduction to the Muslim World.

Their impact, influence and contribution towards the spread and development of Islāmic teachings, *taṣawwuf* and Islāmic thinking have left its mark in the pages of history. Abroad characterization of these adepts reveals certain patterns. They came from a vast portion of the *Bilad al-Sudan*, from Ethiopia in the east and from as far west as Baghirmi - reflective of the thickening web of intercommunication across the Sudanic belt (McHugh 1994:139)'. He has given *ijāza* and authorized so many of students as *Shuyukh*. Among the well-reputed, inside the Sudan: Shaykh Aḥmad al-Ḥasir (d.1780), Shaykh al-Qurashī (d.1880), Shaykh Muḥammad Tōm w.Banaqa (d.1851), Shaykh Abd Allah al-Ṣabonabi (1788-1851), Shaykh Ḥasib al-Kubawi, Shaykh al-Seleḥabi, Shaykh Muhammad wad-Taha, Shaykh al-Amīn wad-Umḥaqin, this just to name the few.



Diagram 6 The well-reputed students of Shaykh Aḥmad al-Ṭayyib b. al-Bashîr

Relations between the Khatmiyya and the Sammāniyya were consolidated under Al-Ḥasan. Al-Ḥasan was a frequent visitor, to the Sammāniyya centre at Umm-Maririh, north of Omdurman, where he used to spend hours inside the tomb of Aḥmad At-Tayyib. According to *Azāhîr al-Ryāḍ*⁴, Al-Ḥasan was initiated into the Sammāniyya by Shaykh Ḥasib b. Imam Al-Maghribi, a student of Aḥmad Al-Ṭayyib. Al-Ḥasan began to initiate people into the Sammāniyya as well as into his own *ṭarîqa*. Moreover he ordered his own followers to copy the *râtib al-sa'da*, which is collection of prayers composed by Aḥmad al-

Ṭayyib, to be used together with the Khatmiyya devotions. Al-Mirghani was also friendly with the Sammāniyya branch of Shaykh al-Qurashī w. al-Zayn (d.1878) of the Halawīyyin in the Gezira. While in the Gezira, al-Ḥasan paid a visit to Shaykh al-Qurashī during which he copied more of the Sammāniyya teachings²⁶⁶. Another great Sudanese *Ṣūfī* personality that came to be mentioned, in relations of the spiritual figures link with Shaykh Aḥmad al-Ṭayyib, is the noted famous *walī*, Shaykh w.Badur (1811- 1884). 'His initiation into the *Ṣūfī* path came from two sources: he was initiated into Qādiriyya *ṭarīqa* at the hands of Awd al-Jid of Ufaina, a village in the Gezira; then his initiation into the Sammāniyya *ṭarīqa* was mystically attained at the grave of the *ṭarīqa*'s founder Aḥmad al-Ṭayyib al-Bashīr (1743-1824). Al-Ḥasan went on to add: 'wad-Badur as a miracle – doer, a *Ṣūfī* teacher and a popular religious Shaykh, who initiated disciples in both the Qādiriyya and Sammāniyya traditions²⁶⁷. What was stated by El-Ḥasan (1993:9), could be supported by the narration of Shaykh ʿAbd Al-Maḥmūd, who

²⁶⁶ Ali Ṣāliḥ, Karrar. The *Ṣūfī* Brotherhood in Sudan. Hurst. London,1992, p.80.

²⁶⁷ Idris El-Ḥasan. Religion in society- Nemeiri and the *ṭūruq*. KUP. Khartoum , 993, p. 39.

personally, was told by Shaykh w.Badur, of what had happened to him, when he was, at Um-Marrih, at the grave of Shaykh Aḥmad al-Ṭayyib, so Shaykh ʿAbd al-Maḥmūd, in a section dedicated those, who have reaping benefits from Shaykh Aḥmad al-Ṭayyib, while he was, in his *barzakh* life, are many, among them Shaykh w.Badur. 'Of them, the perfect, and the righteous Shaykh al-Ubeid W.Badur, as he orally and personally told me²⁶⁸. Shaikh al-'Ubaid told Shaikh ʿAbd al-Mahamud Nūr ad-Dai'm the grandson of Shaikh al-Ṭayyib Ibn al-Bashī'r, that "My Shaikh is Shaikh Awad al-Jid, my inclination is towards Shaikh Hassan w. Hasuna, and my direction was by your grandfather Shaikh at-Tayyib". He also told him the story of how he was directed by Shaikh al-Ṭayyib although he was as dead. He said "Shaikh Ibrāhīm ad-Dusuqi, son of Aḥmad al-Ṭayyib Ibn al-Bashī'r", arrived at our village. I visited him with my brother Shaikh Muḥammad al-Muqabli. We asked him about anything he heard from his father, Shaikh at-Tayyib, before his death. Shaikh Ibrahim told us that Shaikh al-Ṭayyib said that if anyone visited his tomb, he would direct him in the same way he had directed others during his lifetime. So we decided to visit Shaikh at-Tayyib's tomb. We entered his

²⁶⁸ ʿAbd al-Mahmūd Nūr al-Dā'im. *Shrub al-Kass fi Hadrat al-Enas, Matabi al-Sudan Il'umla* (3rd edition), Khartoum, 2011, p.164.

tomb at night and I asked my brother Muḥammad to sit at the feet of Shaikh at-Tayyib. I went and stayed in the 'khalwah' of Shaikh Muḥammad w.Surūr, grand-father of Shaikh at-Tayyib. In the morning each of us acquired what he needed in direction".²⁶⁹ Neil McHugh (1994) went to agree with the same very above stated story of Shaykh al-Ubaid with the Sammāniyya, he wrote: 'He claimed initiation into the secrets of the Sammāniyya after visiting the *qubba* of Aḥmad al-Ṭayyib on the grounds of a saying attributed to al-Ṭayyib: 'Whoever visits me after my death until {the end of} thirty years, I will guide him after my death, as I guided others during my lifetime'²⁷⁰.

Shaykh Aḥmad al-Ṭayyib has been blessed with many sons and daughters, they are: 1-Shaykh Kamāl. 2- Shaykh Matae (d.1820) 3- Shaykh Ibrāhim al-Dusuqi (1771-1820)4- Shaykh Aḥmad al-Badawi. 5-Shaykh Nūr al-Dā'im (1798-1852). 6-

²⁶⁹ Khadiga al-Tayyib, Karrar. *Aspects of Ṣūfism in the Sudan*, A thesis submitted for the degree of Master of Arts of the University of Durham, School of Oriental Studies University of Durham, 1975, p.128.

²⁷⁰ Neil McHugh. *Holy men of the Blue Nile: The Making of an Arab-Islamic Community in the Nilotic, 1500-1850*. Evanston. Northwestern University Press. 1994:181.

Shaykh ʿAbd al-Wahid (d.1866). 7- Shaykh ʿAbd al-Jabar (d.1837). 8- Shaykh Aḥmad al-Abbās. 9- Shaykh Muḥammad. 10- Shaykh Yasin. 11- Shaykh Aḥmad al-Rufai. 12- Shaykh Nūr Allāh (d.1827). 13- Shaykh Wahab Allāh. 14- Shaykh Abū-Ṣālih (1795-1869). 15- Shaykh ʿAbd-Raḥman (d.1872). While three male- boys died as young, they were: ʿAbd Allāh, al-Bashīr and ʿAbd al-Qādir. In addition he had 16 females; some of them had left behind offsprings, while some others did not²⁷¹.

The centres of the *ṭarīqa*

Shaykh Aḥmad al-Ṭayyib powerful personality with the broad knowledge, coupled with his spiritual strength. Adding to the combination of *Sūfism* with *shari'a*, in his works, which shows his general spirit, in reform and *dawah* were of great help, in the acceptance of the new teachings of the Sammāniyya. 'The Sammāniyya *ṭarīqa* in Sudan has spread, through two axis: One through the efforts of the *Shuyukh* of the *Tayibiyyan* house, and the second through the grand students of Shaykh Aḥmad al-Ṭayyib, and their students after them, as well by those who were authorized by the *Ṭayyibiyan* 's house *Shuyukh*'. Therefore Shaykh ʿAbd al-Jabar al-Mubarak, the notable Sammāni Shaykh

²⁷¹<http://ṬabatalMaḥmoud.com/ar/modules/smartsection/item.php?itemid=3>

and scholar went to specify, the most famous centres of the *Ṭayyibiyan* house *Shuyukh* as follows:

1-The centre of the *ṭarīqa* at Um-Marrīh runs by the sons of Shaykh Muḥammad Sharīf Nūr al-Dā'im.

2-The centre of Ṭabat runs by the sons of Shaykh 'Abd al-Maḥmūd w.Nūr al-Dā'im.

3-The centre of Ṭabat the Eastern runs by the sons of Shaykh al-Bashīr w.Nūr al-Dā'im.

4-The centre of the *ṭarīqa* at Jebal Awalīya runs by the sons of Shaykh 'Abd al-Majeed w.Nūr al-Diam.

5-The centre of the *ṭarīqa* at Omdurman runs by the sons of Shaykh Qarīb Allāh Abū-Ṣāliḥ.

6-The centre of the *ṭarīqa* at Shaambat runs by the sons of the Shaykh 'Abd al-Rhman b. Shaykh Aḥmad al-Ṭayyib.

7-The centre of the *ṭarīqa* at al-Jabalein runs by the sons of Shaykh Idris b. Shaykh 'Abd al-Qādir b. Shaykh 'Abd al-Rahman.

8-The centre of the *ṭarīqa* at al-Surrarab, the *Ṭayyibiyan* castle runs by the sons of Shaykh Ibrāhim al-Dusuqi b. Shaykh Aḥmad al-Ṭayyib.

9-The centre of the *ṭarīqa* at Abu-Gebaha runs by the sons of Shaykh Hashim b. Shaykh Abd al-Qādir b. Shaykh Nūr al-Dā'im.

10-And it has branches outside the Sudan, like that one in Ethiopia, which runs by the sons and the grandsons of Shaykh 'Abd al-Maḥmūd²⁷².

There are two other famous of the *Ṭayyibiyan* house centres, which is Omaidan, Sinnār State, north of Dender, runs by Shaykh al-Sammāni Shaykh al-Bakrī (b.1954). This branch recently turned one of well-reputed and active branch of which comes also to represent the *Ṭayyibiyan* house, is that one of Shaykh Bakri Shaykh Aḥmad al-Ṭayyib (b.1948) near al-Ḥōsh.

²⁷²*Mūsāt al-dhikr bi ll-Sudan*, Khartoum, Voll, 2006, p.266.

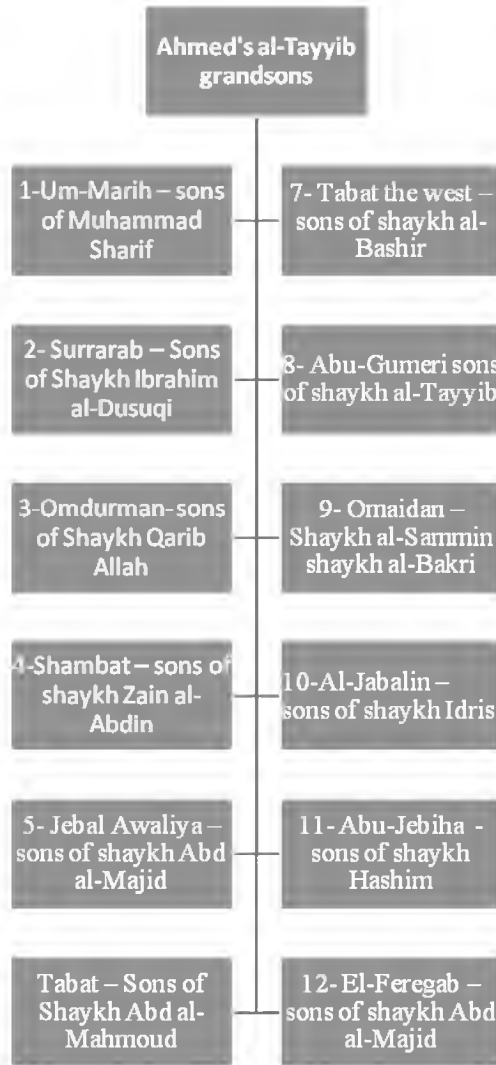


Diagram 7 the Sammāniyya most famous sites established by the sons and the grandsons of Shaykh Aḥmad al-Ṭayyib b. al-Bashīr.

The decentralization of the *ṭarīqa*

Sammāni leadership is not centralised. Each centre of Sammāni thought is free to adopt its own interpretations and practices. It is therefore impossible to claim to be leader of this *ṭarīqa*, as most of them exist independently of each other. These centres act to duplicate the roles of the holy cities of *al-Madina al-Munawara*, its birthplace, and Um-Marriḥ, as symbolic roots of the *ṭarīqa*.

The branches of the *ṭarīqa* are autonomous branches, each with its independent Shaykh, and its particular chain of spiritual authority, but met at the one of the earlier students, which gradually and subsequently leads to the founder of the *ṭarīqa*, Shaykh al-Sammān. The meeting ground for the branches was the common respect they paid to the founder of the order and his grandsons. Each branch of the *ṭarīqa* has a Shaykh at the hierarchy who enjoyed absolute authority. 'When it came to practice, the Sudanese Sammāniyya resembled the Egyptian Khalwatiyya- Bakriyya (as well as many *ṭarīqas*) in not subordinating its various branches and lodges, to systematic direction from the centre. Reverence to Shaykh Aḥmad al-Ṭayyib was not a negligible force for cohesion; and his reformist ideas and precepts did give the body of his followers greater drive and direction, than the older affiliations²⁷³. Sūfī movements in Sudan have great influence, especially the Samaniyya order, which is the largest Sūfī order in Sudan. This

²⁷³Neil McHugh. *Holymen of the Blue Nile: The Making of an Arab- Islamic Community in the Nilotic, 1500-1850*. Evanston. Northwestern University Press 1993:140.

movement is not centralized, which means that it has several leaders in different areas. It has two centers in Umm Durman alone, in addition to other centers in the center of Sudan, Kordafan, and other regions.²⁷⁴

Shaykh ʿAbd al-Maḥmūd b. Shaykh Nūr al-Dāʾim, has mentioned that, the death of the *qutb*, Shaykh Aḥmad al-Ṭayyib was in the year 1239 A.H, corresponding to 1824, at age of 8, spent thirty out of it, seeking –guidance as student. And after granting the *ijāza*, and spent nearly fifty–five years, as a Shaykh in the Sammāniyya *tarqiya*²⁷⁵. His mausoleum at Um-Marriḥ, north of Omdurman, is still an object of popular veneration.



Figure 4 -8 *masīd* of Shaykh Aḥmad al-Ṭayyib b al-Bashīr"
(1742-1824 Um-Marriḥ. Khartoum State.

²⁷⁴ [http://www.fikercenter.com/public/uploads/en_political_trends_in Sudan.pdf](http://www.fikercenter.com/public/uploads/en_political_trends_in_Sudan.pdf)

²⁷⁵ ʿAbd al-Jabar al-Mubarak. *Al-Shaykh ʿAbd al-Mahmūd- Haiathu wa Atharuhu* 2004, p.187.

Chapter five

The Earlier Students

Shaykh Aḥmad al-Ḥasir 1778 - 1831

Shaykh Aḥmad al-Ḥasir, belong to a very famous family, known with its concern of teaching, the holy Qur'ān, at al-Halawiyyin in central Sudan. In his tribal affiliation, he belongs to the famous Halawiyyin tribe. He was born in Dolqa, a village which founded, by his grandfather. Shaykh al-Ḥasir pursued to teach the Qur'ān, guidance as well brought up his *murīds* at Dolqa, but with the rapid increase of his students, whom the place, didn't suffice to accommodate, he preferred finally to go to more wider place, so he slightly went westward, and set up his village, which comes, to carry his name. So, in the outset he dug a well, and established *khalwa*, for teaching and learning the Qur'ān, moreover, he went to make and sign reconciliation with the Kawahla, who were in conflict with his tribe. For consolidating this good spirit, he married the daughter of Shaykh al-Kawahla, Muḥammad al-Aghabush, who blessed him, his son Shaykh al-Aghabash. It worth stating that Shaykh al-Ḥasir had lost one of his eyes, in a battle, that took place, with that tribe (the Kawahla). Thus, people went on calling, him *al-*

Ḍarir, the blind man. Shaykh went on prolong periods of seclusion and devotion. However, when Shaykh Aḥmad al-Ṭayyib returned from Hijaz, and the notable Shaykh s, of his time, had refuged to him, Shaykh al-Ḍasir was one of them, so directly went and initiated as student, in the Sammāniyya. Shaykh al-Ṭayyib then called him al-Ḍasir, the one who sees. The story of this nickname (al-Ḍasir) was told as follows: 'You had already reached a very exalted level in spiritualism and devotion, you need nothing, but a guide', a voice called upon him one day. After hearing this calling, he directed to Um-Marriḥ, to meet Shaykh Aḥmad al-Ṭayyib, for taking the pledge. Before his arrival, Shaykh al-Ṭayyib told,

that a man of such so and so, is on the way to them, the Shaykh spoke about him, in a way of good words of praising, and when the people in the presence of the Shaykh saw him, they secretly said to themselves: 'Is this all praising, for this blind man', Shaykh Aḥmad al-Ṭayyib responded to them, 'No, but he is the *basir*, the one who sees', and from that day onwards, he was known, by this nickname, and no more.

In *Azahir al-Riyad* Shaykh Abd al-Mahmoud w.Nūr al-Dā'im (d.1915) devoted the last section of the book, to tell the story

life of the students of the *qutb*, no doubt of those earliest students, is Shaykh Aḥmad al-Baṣīr, so, he stated: 'And among them, the banner of the secrets, and the lights' planet, *samir*, the companion of the prophetic presence, and the master of the lighten insight, Shaykh Aḥmad al-Basir Abd al-Raziq al-Halawi. He (May Allāh be pleased with him) was a blind, but my master Shaykh (May Allāh be pleased with him) had nickednamed him after *al-Fatḥ*, 'the opening' with 'al-Basir' so he has gone with this and nothing else. He was one of the noblest students of the Shaykh and loveable to him. And the Shaykh (May Allāh sanctify his secret) didn't spread for none of his students a mat in front of him, to sit on, except for him and his son, *sayidi* Shaykh Matiae (May Allāh be pleased with him), Shaykh used to say 'I saw the prophet (PBUH) in the presence spread out to them. Shaykh Aḥmad al-Basir was of frequent communion and meeting with the prophet, and he used to consult him in all his matters, and (the prophet) did not went absent of him, he was an example to the true devout striving *Ṣūfī*, never tasting sleeping nor eating, his *wird* in each night was 60 thousand *lailah ila Allāh*, except of his *wird* from the

Qur'ān, involuntary prayer, and the prayer upon the prophet (PBUH)²⁷⁶.

Shaykh al-Ḥasir has given the grand *ijāza*, by his teacher Shaykh Aḥmad al-Ṭayyib, and then was instructed to go back to his homeland in Gezira, central Sudan. Many people and students had come to him, asking the pledge, in the teachings of the Sammāniyya. Out of the most notable men, who came to be initiated by Shaykh al-Ḥasir, was Shaykh al-Qurashī w.al-Zayn, and Shaykh Hessein w.Subahī²⁷⁷. 'Shaykh al-Hessein w.Subahī is of the relatives of Shaykh Idris w.al-Arbab, and one of the notable deeds of his, he was the first to build his teacher's tomb²⁷⁸.

²⁷⁶ Abd al-Mahmoud Nur al-Dā'im, *Azahir al-Riyad*, p: 290.

²⁷⁷ Article written on Shaykh al-Ḥasir in the possession of the current *khalifā* Shaykh Hasim, village of Shaykh al-Ḥasir.

²⁷⁸ *Mausuat ahal al-Dhikr bi ll'Sudan, Dar matabi al-Umla*, Khartoum, Vol 3 2004: 571.



Figure 5 – 1 the tomb of Shaykh Aḥmad al-Baṣīr 1780. Gezira State

Shaykh Muḥammad Tōm w. Bānnaqā 1764- 1851

Shaykh Muḥammad Tōm w. Bānnaqā (1764-1851) is one of the most powerful saints in Sudan. He hailed from a very illustrious family the Ya'qubab, whose grandfather Shaykh Bānnaqā b. Ya'qub was one of the earliest men initiated in the *Ṣūfī* path in Sudan. 'He is the Shaykh of *ṭarīqa*, and the tongue of *ḥaqīqa*, whose fame reached the eastern and the western, and over the *sha'eri* of status and portion, *abū-alfeid*, our Shaykh the knower of Allāh, Shaykh Muḥammad Tōmb. Banaqa b. Shaykh Hajū al-Ahamar b. Shaykh 'Abd al-Qādir b. Shaykh Hajū wad- Hamād²⁷⁹. ' Muḥammad is his name, and al-Tōm is a nickname for him. He was a mountain in science. Firstly was initiated into the Qādiriyya, Bahariyya, at the hand of his father, and then he was initiated by, his uncle Shaykh Mudawi b. Marzuq. He strove greatly at the very same *ṭarīqa*, but never had gained his request. The divine providence had attracted him, and his heart had clung, with tongue of the age, and his imam, the *qutb* Shaykh Aḥmad al-Ṭayyib²⁸⁰. 'Muḥammad al-

²⁷⁹Abd al-Mahmud Nūr al-Dā'im. *Azāhīr al-Ryāḍ fi Manāqib al-Arif bi'llah al-Shaykh Aḥmed al-Ṭayyib*. 1965:232)

²⁸⁰Bānnaqā' Zyan al-Abdin. *Adab Sulūk al-Qwaum fi Qasaid li'arif bi li'Allāh saiyidi Shaykh al-Tom*, printed in UAE, 2011 p.5.

Tōm w.Bānnaqā' of the Ya'qubab- Hajūwab also had distinguished legacy to build on, but he slightly reoriented it and infused it with energy through his conversion to the Sammāniyya²⁸¹.

'My master Shaykh Muḥammad al-Tōm was not *khalifā* to his father, but his eldest brother Shaykh Hajū was. He was born at al-Tomat, near al-Sabil, in 1177.A.H, and passed away in 1268.A.H, at his village (The village of Shaykh al-Tōm w.Banaqa), south of the tomb. This period had witnessed the end of the Funj kingdom, and then the fall of Sudan, at the gripped fist of the Otōman-Turkish rule. At the hand of the knower of Allāh, and the scholar, his father Shaykh Hajū al-Aḥmar, studied the Qur'ān and its sciences. And at the age of seven his father had moved, from al-Tomat to w.Sa'ad, and there he completed his memorization of the Qur'ān, and its sciences, also under his father he began his *fiqh* and theology studies. The Shaykh from early of time, had shown, strong desire for learning, but his presence, at the *masīd* of his father, and what was required, of serving the guests and the *murīds*,

²⁸¹Neil, Mchugh. Holymen of the Blue Nile: The Making of an Arab-Islamic Community in the Nilotic, 1500-1850. Evanston. Northwestern University Press. 1994, p.179.

stood as an obstacle, for him to carry on his demand of learning. Because of this, he moved to w.Nal and studied, at the hand of al-Fakī Muḥammad (w.Abnaal), the two parts of the *Risala* of Ibn Abi Zayd al-Qayrawanai (d.386/996). And then moved to Sinnār, and studied the *Muata'a* of Imam Mālīk, at the hand of al-Fakī (Nūr w-Saber). And then went to al-Fekhaikhir, and studied the *hikam Ibn Ata Allāh al-Sakandri*, at the hand of al-Fakī al-Qurashī al-Mansuri²⁸². 'He (may Allāh be pleased with Him), is a sea in science, known by his firm steadfast to the etiquette of the Islāmic law, and his excel in legal sciences²⁸³. Shaykh 'Abd Allāh w. al-Azraq said, 'When the sickness which attacked Shaykh Bannaqa, and caused his death, asked and recommended his son, and stated to him that he has a trust with Shaykh Aḥmad al-Ṭayyib. When Shaykh al-Tōm was told this, he was twenty in age, while Shaykh Aḥmad al-Ṭayyib, was forty- two years old²⁸⁴. 'Probably as I see it, it was a night vision, happened to him (Shaykh al-Tōm), and that my master Shaykh Aḥmad al-Ṭayyib had attained the *qutbiyya*, at the age

²⁸² Bānnaqā' Zyan al.Abdin. *Adab Suluk al-Qwaum fi Qasaid Il'arif bi Il'Allāh saiyidi Shaykh al-Tom*, printed in UAE, 2011 p 7.

²⁸³ Moḥammad al-Fatīḥ al-Maghrabi, Shaykh Mahammad Tom w.Bānnaqā', *Majalt al-Taṣawwuf al-Islami*, 1984-60.

²⁸⁴ Al-Ḥājj, w al-Azraq. *Awjaz al-Anba fi Sirat Adeb al-Udaba*. Damascus. 2008, p.36.

of seventy, and Shaykh al-Tōm was at the beginning of fifties. And in the knowledge of Allāh, he has strong belief to attain or have the trust of his grandfather; Shaykh Mūsā w. Yaqub was reported as one of the *afraad*. And there was no way left, to achieve this only through taking the *bia'a* or *ṭarīqa*, from the pole of the time that because his Shaykh in the Buhariyya had helped him, to attain the status in which he was standing. So, of the greatest bounties of his *mawla*, he was appointed, to the knower by Allāh, my master Shaykh Aḥmad al-Ṭayyib. Thus, the divine providence has attracted him, to walk to that *walī*, and through his sound doctrine, asked nothing only the Divine, Allāh²⁸⁵.

He travelled with a group of people, to take the pledge and *ṭariq*. And when he drew near the place where Shaykh resides, the Shaykh told his students, with his coming, by saying: 'Now, will come to you *adib al-al-udaba*²⁸⁶ '. And when he reached and initiated into the *ṭariq*, Shaykh Aḥmad al-Ṭayyib, said to him, as Sharīf Abd Allāh b.Imam, told his a uncle Shaykh Mudawi wald Shabli . 'You're my student, at the time, you were

²⁸⁵ Ibid:54.

²⁸⁶ *Adib al-udaba* nickname given by Shaykh Ahmed al-Tayyib to his student Shaykh al-Tom, indicates the student strict observance to the manners of the *tariq*.

at your mother's womb'²⁸⁷. After he took the *bia'a*, he went in the service of his Shaykh, watered, sometime went in collecting woods, and was told to serve, our aunt grandmother Fāṭima bt. 'Abd al-Jabar. His Shaykh gave him, the good tidings, that he will be the *Baraka* of his own folk, and a refuge to the whole. After spending seven days, in the service, of his own Shaykh, he was addressed, by saying: 'I had granted you the status of your grandfather, Shaykh Mūsā b. Yaqub'. Shaykh Mūsā. And then he (Shaykh al-Ṭayyib) added: 'I made you, the owner of the land of the south, *arḍ al-Ṣa'eed*, and I opened to you, what had been locked.'²⁸⁸ The *Shuyukh* of the Yaqubab said, Shaykh al-Tōm everyday was visiting his Shaykh, with ounce of gold, and when at the seventh day, he collected all what his students had of money, and presented to the Shaykh. Shaykh Aḥmad al-Ṭayyib said to him: 'Have you spent what you had?

It was reported that, when Shaykh al-Tōm, answered in affirmative', the reply came from his *ustaz*, by saying: 'We have made you perfect'.

²⁸⁷ Al-Ḥājj, w. al-Azraq. *Awjaz al-Anba fi Sirat Adeb al-Udaba*. Damascus. 2008, p.36.

²⁸⁸ 'Abd al-Mahmud Nūr al-Dā'im. *Azāhīr al-Ryāḍ fi Manāqib al-Arif bi'll al-Shaykh Aḥmad al-Ṭayyib*. 1965:

'One of the most famous narrations that we have is that. What Shaykh Muḥammad ʿAbd al-Karīm al-Sammāni had gained in seventy years, Shaykh Aḥmad al-Ṭayyib had it, in seven years, and Shaykh al-Tōm had, in seventh days'.

The birth of Shaykh al-Tōm was at the end of the Funj rule, so years passed by, and he came to witness the Turks injustice and their aggressive rule. Like other Sudanese people, the clan of the Yaqubab, which the Shaykh was a member, had suffered the calamities and the ordeal of the then ruler. But, unlike the others, it had shown some sort of defiance and stood fast, at his face. 'When they – Turks- come to encounter such strong steadfast from the Yaqubab, they found themselves in a position to talk to them, these talks end with their submission and subjection of the Turks, to Shaykh al-Tōm²⁸⁹. Shaykh al-Tōm was active in emanating the *Ṣūfī* teachings of the Sammāni order and his message was well accepted and gained many followers.

The Yaqubab remained gave the pledge of the Qādiriyya, up to the age of Shaykh al-Tōm w.Banqa, after that Shaykh al-Tōm took the pledge of the Sammāniyya *ṭarīqa*, from Shaykh

²⁸⁹ <http://www.rayat-alizz.com/issue34/page9.htm>.

Aḥmad al-Ṭayyib (Um-Marriḥi). The doctrine of the Shaykh Muḥammad Tōm, with those who seek guidance, based on engrossing in abundance of *dhikrs*, prayer upon our master Muḥammad (PBUH), repeating *al-Madā'ih an-Nabawiyyah* (Prophetic Eulogy), the Shaykh was named *adibal-Udaba*, that because when he entered to the assembly of the Shaykh (Aḥmad al-Ṭayyib), with his *murds*, he stripped off the turban, and then asked all those with him, to do the same, commenting: 'Until the Shaykh be distinguished from the *fuqarā'*. And by this he deemed the first figure, who came with the wrapping of the waist, or what is known as the belt within the Sammāniyya tradition. The formula, *Allāhu alwahid Allāh*, is the original *dhikr* of the *ṭarīqa* of Shaykh al-Tōm, this type of *dhikr*, known as *al-zird*²⁹⁰.

It is significant to mention that Shaikh Muḥammad al-Tōm introduced *al-Dhikr al-Siryyani* into the Sammāni tradition and developed it after he became an independent Shaikh. By doing

this, this type of *dhikr* though not widely spread in the Sammāni centres, became part and parcel of the Sammāni tradition²⁹¹.

Many scores of notable personalities had praised and pointed to, the sublime status of Shaykh al-Tōm, among the court of the *awalīya*. Of those *sayid* Muḥammad Uthman (1793-1853) of Mecca, Shaykh ʿAbd al-Maḥmūd, in his book *Azāhīra--ryiād*, on page 234, stated: 'The *faqeh* al-Maki w.Massaed, the son-in law of the current *khalifā*, al-Mahi wald.al-Gubara, told me said: ' I heard my master al-Ḥasan al-Mirghani, (may Allāh be pleased with him) says: ' Of the guided *awalīya*, at our own time, only two were left, our father *al-sayid* Muḥammad Uthman in Mecca, and Shaykh Muḥammad al-Tōm at the land of the Sudan.²⁹² The famous Qadiri *walī*, Shaykh Awad al-Jid al-Khaldi, had said: 'The one, whose father didn't leave him, a brother like that one of Shaykh al-Tōm, the men would play on him²⁹³. While the gnostic and the unique of his time Shaykh al-

²⁹¹Amani Mohammad El-Obeid. The Sammāniyya *tariqa* in the Sudan, unpublished M.Sc. in political Science, University of Khartoum, faculty of Economic and Social Studies, 1997, p. 122.

²⁹²Al-Ḥājjw.al-Azraq. *Awjaz al-Anba fi Sirat Adeb al-Udaba*. Damascus.2008, p 56.

²⁹³ʿAbd Allāh, Ya'qub. *Mishal al-Ṣūfiyya ind al-Yaqubab*. Khartoum.1992,p.4.

Qurashî w.al-Zayn (1774: 1880), said about him 'At the foot of Shaykh Abu al-Qasim al-Junayed, he put his own²⁹⁴.

Shaykh wrote his poems, in style and away understood by the layman. His arts was pure, didn't compose for the elite or the scholars, but for the public and simple people. Despite this, but his style is unique and distinguished with the taste'. What was published of Shaykh's poems, one could come to see, the areas that has tackled, easily will found them focus on the *suluk*²⁹⁵. The accomplished poet of the Sammāniyya al-Makawi (d.1943), in his wide fame ode, "*ya liyla lilik jana*", went on to chant and praise the exalted status of the Shaykh :

Al-Tōmal fi Azazu bi eshara min uzaazu

Waṣlu malk migazu wa meftaḥ alshuna ḥazu

*Al-Tōm at his own Azaz*²⁹⁶

With Ishāra from his masters

Approached him and own his due

²⁹⁴ See ʿAbd al-Mahmūd, Nur al-Dāʿim . *al-Kinās al-Mutraʿa fi Manqib al-Sada al-Arba*, 2011, p.58.

²⁹⁵ Moḥammad al-Fatiḥ el-Maghrabi, *Shaykh Mahammad Tom w.Bānnaqā'*, *Majal al-Taṣawwuf al-Islami*, 1984, p. 61.

²⁹⁶ Al-Azaz: the name of place where Shaykh lived, it is in the west of Sinnar.

*And the key of Shuna had*²⁹⁷

In a thesis submitted as PhD, and dedicated to contemporary Sudanese Muslims saints legends, at the university of Indiana, in the fall of 1983, the researcher AbdelSalem Sharf El-Din, has come to tell, the story of the Sinnār's *ūlamā*, who decided to test the Shaykh :

Listener: 'Don't you remember the story of the *ūlamā*, who once came to Shaykh

Al-Tōm'?

Narrator: 'That one. They come to test him'

Listener: 'The one about, the *ūlamā* of Sinnār'

Narrator: 'After they had been offered something, to drink, they then proceeded to the mosque, to conduct the test. The Shaykh welcomes, the *ūlamā*, and goes to the mosque, for the test. At the Shaykh command, 'stop chatting you the birds, and let's hear, what our masters *ūlamā*, have to say', the birds in a nearby tree, stop their chatting. The *ūlamā* amazed, whispered to each

²⁹⁷*Ya liyla lilik jana'a* poem.

other, 'What are you going, to say to he who, silenced the birds!!!?. And they depart without conducting the test²⁹⁸.

It worthy to note that, the map of the Sammāniyya in Sudan points to the fact, that Shaykh al-Tōm and the unique students, that had he initiated and granted the *ijāza*, have the lion share, in the spread of the teachings of the *ṭarīqa*, across the country. ‘Muḥammad combined his own reformist and cultured intellect, and his distinction as a poet of classical Arabic, with a traditional and familiar style of leadership to draw large and diverse followers from as far away the White Nile and Rahad, as well among the Ya'qubab themselves. His most prominent pupils were Birayer w. al-Ḥasin of Shabasha on the White Nile; Muhamad al-Nūr b. Arabi, the *rājil* of Rayba, just outside of Sinnar; and Talḥa b. Husayn al-Falati; whose *khalwa* was on the Blue Nile across from site of future Maiwurno. There is a tradition among the Ya'qubab that one of the Muhamad al-

²⁹⁸Sharf El-Din, abdelSalam. A study of Contemporary Sudanese Muslims Saints' Legends in sociocultural context. Unpublished PHD thesis, University of Indiana. 1985. P.

Tōm's disciples was Dinka²⁹⁹. Among the famous students also is Shaykh ʿAbd al-Qādir Abu.el-Husna, and Shaykh Rehuda etc. One of the wonders of his guidance was what it was with Shaykh al-Ṭayyib w. al-Ḍaw *al-Saddiqapi*, after he objected on him, he rolled to him the obstacles of the *nafs*, and made him, the heir of his folk in guidance, and those of who weren't, of his offsprings, had no luck, in guidance, and he became not only the eminent among all the *Ṣadiqab*, but also their *baraka*, and their refuge'. Shaykh al-Ṭayyib became to inherit the status of his clan in guidance, and became unique among all the *Ṣadiqab*, and his offsprings have inherited the *ṭarīqa*, *baraka*, and righteousness. He transferred from Shaykh al-Tōm the *dhikr* of his fathers, i, *esirriyyani dhikr*, and still his sons and grandsons inherited the *siriyyani dhikr*, the *ṭarīqa* litanies and its *sanad* from great to great. His grandson Shaykh Ali al-Merein, the father of Shaykh al-Ṭayyib (Hilaliya) has visited al-Amara, at the year in which he had passed away, and came to speak, about him in good words, out of his beauty, illumination and the

²⁹⁹Neil Mchugh. Holymen of the Blue Nile: The Making of an Arab- Islamic Community in the Nilotic, 1500-1850. Evanston. Northwestern University Press. 1994, p:180.

apparent righteousness³⁰⁰. Meanwhile the most trusted and the reliable source who came to comment and tell, the story of Shaykh al-Ṭayyib w. al-Ḍaw, initiation into the Sammāniyya at the hand of Shaykh al-Tōm, is Shaykh ʿAbd al-Maḥmūd w. Nūr al-Dā'im, in his book, *al-kuus al-mutraea fi manqib alsadah alarbaea*. He writes 'And from the Hajūwab, al-Yaqubab, our Shaykh , our teacher, the knower of Allāh, *sayyidi* Shaykh Muḥammad Tōm, (may Allāh be pleased with him), b. Shaykh Ban al-Naqa'. Shaykh ʿAbd al-Maḥmūd went on and stated, that through Shaykh al-Tōm's guidance was fulfilled to Shaykh al-Ṭayyib, he writes: 'And also by him- Shaykh al-Ṭayyib b. Shaykh al-Ḍaw' Moreover, Shaykh ʿAbd al-Maḥmūd in the above stated book went on, to tell the whole story of the initiation he continues: 'For illustrating this (the story of initiation), Shaykh al-Ḍaw was asking, the *ṭarīqa* from, the teacher (Shaykh Aḥmad al-Ṭayyib) but the Shaykh declined, for a knowledge that he hides. Then the mentioned (Shaykh - Shaykh al-Ḍaw) asked the permission, if he begot a boy, to

³⁰⁰ Al-Ḥājw al-Azraq. *Awjaz al-Anba fi Sirat adeb al-Udaba*. Damascus, 2008.

name him (al-Ṭayyib), after him. Then Shaykh addressed him, said: 'I presented to you the name and his soul'. So, when he had given a boy, he named him al-Ṭayyib. When he grew up he took the Qādiriyya at the hand of Shaykh ʿAbd al-Baġi ʿAbd al-Qādir al-Bathani, he spent a time with the *ṭarīqa*, and then went to the *hajj*, and the prophet's visitation. There he had seen the prophet in a vision, pointing to him, to take the *ṭarīqa*, at the hand of Shaykh Muḥammad Tōm, (may Allāh's mercy descend upon his soul)³⁰¹. A third source which went to point to the ties of al-Ṣadiqab with the Sāmmaniyya, is the historian Qaisr al-Zayn who writes: 'And of the Sammāniyya centres, which transferred from the Qādiriyya, is the branch of the *Ṣadiqab*, in the south west of the Gezira, and its extension in Gadarif region'³⁰².

Shaykh al-Tōm has passed away at the age of 83, and came to be buried at the tomb, that built by his first *khalifā* Shaykh ʿAbd al-Qādir b. al-Khidir, turned a place of attraction to the visitors.

³⁰¹ See ʿAbd al-Mahamoud Nūr al-Dā'im *Al-Kuss al-Mutra'a fi Manqib al-Sada al-Arba*, 2011, p 154.

³⁰² Qaisr Mūsāal-Zyan. *al-Fikr al-Dīni fi al-Sudan fi alqarn al-Ishrin*, UK, institute of Asian and African studies, 2010:28.

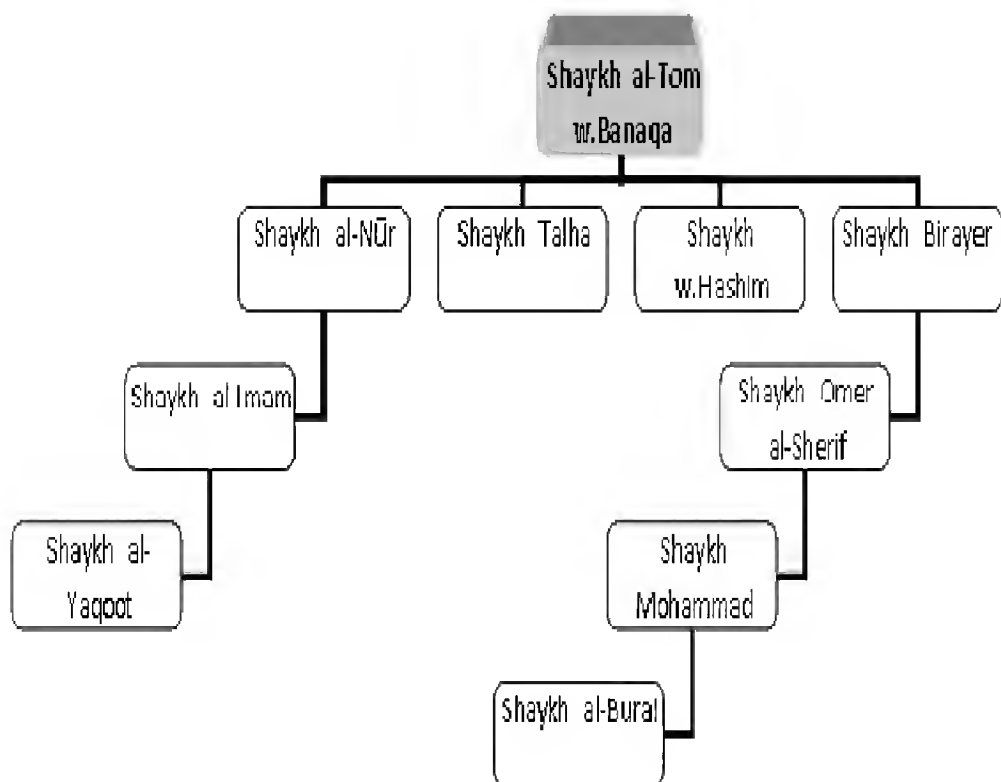


Diagram 8 famous students of shaykh al- Tōm



Figure 5- 2 some relics of Shaykh Muḥammad Tōm w. Bānnaqā'.



Figure 5- 3- the tomb of Shaykh Muḥammad Tōm w.Bānnaqā' (1764-1851), Sinnār State.

Shaykh al-Qurashī w.al-Zayn 1774–1880

The influence of Shaykh al-Qurashi in the Sāmmaniyya since its arrival to Sudan is well known; manifested upon notable students emerged as propagators to its teachings across the country and the outside. His full name is, Shaykh Muḥammad Aḥmad (al-Qurashī) b.al-Zayn b. *al-faqeh* Ali b Rabiḥ b. Youns,

born in 1774. His grandfathers descended from Hijāzi tribe, his lineage ends with *sayidna* al-Husayn b. *saiyda* Fāṭima al-Zahra the daughter of the messenger of Allāh (PBUH), and then he is Husayni Sharīf. His grandfather Shaykh Ali married the daughter of the famous *walī* Shaykh Abu-Suqra w.Agabeen (1857-1933) of al-Hilalyia. While his father al-Zayn married a woman from the Halawiyyin³⁰³. 'My master Shaykh al-Qurashī was born at the village of Muṣṭafā Qurashi. He took the *Ṣūfi* pledge at the hand of my master Shaykh Aḥmad al-Ḥasir (d.1780), while later on came to renew the *bid'a*, at the hand of the founder of the *ṭarīqa*, in Sudan my master Shaykh Aḥmad al-Ṭayyib b.al-Bashīr (1742-1824).Shaykh al-Qurashī started his religious education, at the *khalwa* of his father *al-faqeh* al-Zayn, and then went to wad.al-Fadni – in Gezira, where he finished the memorization of the Qur'ān, studied the science of *sharīʿ* and read the treatise of Ibn Abi-Zayd. In fact al-Qurashī the nickname, which comes to replace the real name of the Shaykh, has the story, which states, 'one day Shaykh al-Fadni, asked my master Shaykh al-Qurashī, of his family and clan, it was said, his reply, was that he belongs to the Quraish tribe, from that day a long, the Shaykh and the students, went on calling

³⁰³Qurashi Ibrāhīm Ali. *Ṣalāt al-Haal li man arada ll'Allāh al-Wiṣāl, al-al-Zaiytuna* for printing, Khartoum, 2013, p.7.

him, *al-Qurashī*. The period which Shaykh al-Qurashi had spent at the *khalwa* of Shaykh Ali al-Fadni was a fertile and prosperous periods of his age. It had come to occupy a highest position at the history of his life, for it joined him with a lot of colleagues who later come to form a homogeneous fibre in the society. Of those students of knowledge who finally turn to be *shuyukh* and an exemplary model, is his study mate and long-time friend *Shaykh* Ibrāhīm al-Kabashi (b-1786). Thus, the *Shaykh* more than a once used to repeat his saying: 'My brother Ibrāhīm al-Kabashi and I do know, what on our *Shaykh* , and doeshe know, what on us'. This intimate and cordial relation had continued even after they graduated from the *khalwa*, for they were in constant contact, despite the geographical location that separates them. Also of those who accompanied him at the *khalwa* was *Shaykh* Hamad al-Nil al-Araki (1811-1892), the heir of the Qadiriyya Arakaiyya *silsila*³⁰⁴.

From wad al-Fadni the Shaykh went to Abu-Ushar, and under *al-faqeh* Ali b. Muḥammad Um-Hamadin studied the *fiqh*³⁰⁵. After staying in Mustafa Qurashi, he became successor of his

³⁰⁴ Abdr-Rhman. A. M.Al-Yaas. *al-Shaykh al-Qurashi w.al-Zayn* (1209 A.H-1794-1297 A.H,-1880), unpublished partial MA thesis in modern history, University of Gezira, faculty of education- Hasaheisa, 2001, p79.

³⁰⁵ *Mausuat ahal al-Dhikr bi ll'Sudan*, Khartoum, Vol.4, 2008: 1003.

father al-Zyan. The number of students who came to him was numerous and the space there was not enough. As a result of this he travelled to the village of Tayyiba where he established the centre. He built a new mosque in the centre in which he taught Islāmic sciences himself³⁰⁶.

The established centre of Ṭayyiba later has come, to play a vital role in the spread of the Sammāniyya teachings across all the country. In Ṭayyiba, he continued his sacred mission; a lot of more students came to be initiated into the *ṭarīqa*, and Qur'ānic learning. Beside Um-Marrih, Ṭayyiba turned the focal point, and the place of attraction, to the seekers of truth.

His student Shaykh ʿAbd al-Maḥmūd w.Nūr al-Dā'im(1845-1915), in his famous book *Azāhīr al-Ryāḍ* (1954), which devoted to the life of Shaykh Aḥmad al-Ṭayyib, and his students, had peculiar Shaykh al-Qurashī, with special pages, in which he had written 'Out of them, *rab*; the master of the manifested virtues, and the brighten signs, and miraculous powers, the rising lights, and the frequent outpourings, and brighten secrets, the *qutb* of the wayfarers, and the sea of those who seek guidance, the sole of the time and age, the unique of

³⁰⁶ Amani Mohammad El-Obeid. The Sammāniyya doctrine, 1997, p.133.

the time, *sayyidi* and my teacher, Shaykh al-Qurashî b. al-Zyan b. *al-Fageh* Ali al-Bazai. His suckling was from *sayyidi* Shaykh Aḥmad al-Ḥasir, and his weaning at the hand of the grand *qutb*, *sayyidi* Shaykh Aḥmad al-Ṭayyib (may Allāh sanctify his secret). In the *tarqia*, he was an exemplary model, to the one who sincerely struggle. He was always entered the forty-day *khalwa*, and he may come to suffice, with the three morsels, as he was personally told me. He was of such frequent much meeting with al-Khadir, (peace be upon him), and in the ecstatic state he may say to him: 'Take from me the *ṭariq*'. His *wird* of *la ilah ila Allāh*, There is no God, but Allāh, was seventy-thousand, and five chapters of the Qur'ān, in *tahajūd* he may pray with the third of the Qur'ān. And in many times, he may pray with *al-subu*, the time between the *Maghrib* and *Isha*, adding to others of *awrād*. He was a man of *aḥwal*, in devotion, that the pen may not afford to account, nor could the mind comprehend. Towards the end of his life, he was overwhelmed by the *shuhud*; *fana*; and the *takhlugh*, with the manners of his Shaykh *sayyidi* Shaykh Aḥmad al-Ṭayyib (Allāh be pleased with him). He never sits nor stands, only with the mentioning of his Shaykh . (May the mercy of Allāh descends upon him), he told me that he absolutely had never seen wrong, to anyone who

affiliated to *sayyidi* Shaykh , even if he sinned. He never seen any wrong on whoever came from *al-Safil* (The North, meant here the direction, where his Shaykh lives). I (Nūr al-Dā'im) said to him: ' your saying is likening to the saying of Qais, when said:

Aḥibu li ḥubaha al-Sudanu

Ḥata ḥababtu sawad al-keelab

I love for its love the Sudan

Till I love the darkness of the dogs

Said: 'This the *ḥāl*, of my tongue today'³⁰⁷

Shaykh al-Qurashî was one of the men of *ṭasrif*. Haj 'AbdAllāh b. al-Ḥājj 'Abd al-Hafith al-Aḥmadi al-Dafari, who was one of the men of knowledge and taste, had told me, said: 'I asked our Shaykh Ibrāhim al-Rashid, at that time, he was at Mecca, about the *maqām* of Shaykh al-Qurashî, (Allāh be pleased with him), he said to me: 'He is the *qutb* of the North'. Many time I (Nūr al-Dā'im), out of listening to his speech, one ought to understand

³⁰⁷ 'Abd al-Mahamoud Nūr al-Dā'im, *Azāhīr al-Ryāḍ fī Manāqib al-Arif bi'llah al-Shaykh Aḥmad al-Tayyib* . 1965, p.240.

certainly his *sultanate* over the men of his time. He was a man of much silence, refraining from predictions and delusion. Had guided in the *ṭarīqa* and the Qur'ān *ummamh*, and all the *masjids*, in al-Ḥālāwiyyin and other areas, were attributed to him³⁰⁸.

The truthfulness and sincerity of the Shaykh, along with his magnetic personality and patience in inviting others unto Allāh, proved to be a major cause in attracting scores of students. Thus, notable and great future leaders of the Sammāniyya had knocked at the door of his guidance, for the guide, is a sincere, true ascetic and true gnostic, have achieved the attainment, at the hand of the grand *qutb*, Shaykh Aḥmad al-Ṭayyib. He initiated into the Sammāniyya all the sons of Nūr al-Dā'im b. Aḥmad al-Ṭayyib al-Bashīr". He taught them the Quran and other Islāmic sciences. Of those sons who were initiated by him: Shaykh 'Abd al-Maḥmūd (1845-1915), and Shaykh al-Bashīr (1832-1919), Shaykh Abd al-Jabbar. Among students who had given guidance and *ijāza*, also was Sharīf al-Khatim (d.1936), who later comes to establish the active branch of the *ṭarīqa* at Karkog, Sinnār State south of Dender, among the students also was Shaykh al-Kogali, who established the branch of Arbeji,

³⁰⁸ Ibid:242

adding to that, Shaykh al-Ṭayyib abū-Sabah of al-Hilaliyya. And no doubt Imam al-Mahdi (1843-1885), the leader of the Mahdiyya revolution. The Imam considered one of the noted personalities, who authorized by the Shaykh al-Qurashi, and this happened after his (al-Mahdi) disagreement with Muḥammad Sharīf Nūr al-Da'im (1841-1907) his first Shaykh.

Shaykh al-Qurashi sat on the carpet of the Sammāniyya *ṭarīqa* in Sudan, for more than forty years, as a true guide and instructor, after the passing away of Shaykh Aḥmad al-Ṭayyib b. al-Bashīr". He had played a vital role in the emergence of the Mahdiya in Sudan, when he joined al-Mahdi and his disciples into the Sammāniyya, and hint to him that he is the waited Mahdi³⁰⁹.

Under the guidance of his Shaykh and along the lines of the *ṭarīqa*. Here again as in the *Khalwa*, Muḥammad Aḥmad distinguished himself by his rigorous spiritual exercises. This

³⁰⁹ Abdr-Rhman. A. M.al-Yaas. *al-Shaykh al-Qurashi w.al-Zayn* (1209 A.H-1794-1297 A.H,-1880), unpublished partial MA thesis in modern history, University of Gezira, faculty of education- Hasaheisa, 2001, p64.

was soon to earn him prestige among his colleagues, and a place of reverence in the wider society³¹⁰

Shaykh al-Qurashi had added a lot of *awrād*, *aḥzab*, supplication and prayers, to the total collections of the Sammāniyya *awrād*. In addition of the role he played in the dissemination of the *ṭarīqa*, so, Shaykh al-Qurashi before of becoming a *Ṣūfī ṭarīqa* man, he used to teach the Qur'ān and its sciences, his knowledge enabled him to author scientific writings to the Sammāniyya. One of the most important of his authoring '*kitab al-Hikam*' followed the pattern of the *kitab al-Hikam* of his Shaykh Aḥmad al-Ṭayyib. Also, of his noted authoring and well-known among his followers is *salat al-Ḥāl*, which was believed to be authored while he in his forty-day retreat³¹¹.

³¹¹Abdr-Rhman. A. M.Al.Yaas. *al-Shaykh al-Qurashi w.al-Zayn* (1209 A.H-1794-1297 A.H,-1880), unpublished partial MA thesis in modern history, University of Gezira, faculty of education- Hasaheisa, 2001, p.97.

In 1880 and at age of 86 his blessed soul has peacefully passed away to its Lord. And came to be buried in a tomb at Ṭayyiba.



Diagram 9 the most famous students of Shaykh al-Qurashī
1774- 1880



Figure 5- 4 banner has written on it *La ilah ila Allah*
Muhammad rasul Allah, al-Qurashi is the wali of Allah.



Figure 5 -5 the tomb of Shaykh al-Qurashi w. al-Zayn (1774-1880), Gezira State.

Shaykh Hassib al-Kubawi

Azāhīr al-Ryiād of Shaykh 'Abd al-Maḥmūd affords a section to the biographies of Shaykh Aḥmad al-Ṭayyib students. Among those who mentioned in the pages of the book is Shaykh Hassib, it had been written: 'And one of them is the

gnostic *qutb* of knowledge, elixir, my master Shaykh Hassib b. Imam al-Kubawi, the Moroccan, (may Allāh be pleased with him), one of the greatest scholars, and imams of wisdom, unique at his own time. One of those who realized the attainment at his hands, and benefited from him, was the gnostic Shaykh Abu-El-Ḥasan b. Shaykh ʿAbd al-Karīm b. *al-qutb* Shaykh Muḥammad al-Sammān, (may Allāh sanctify his secret). In *al-Madina al-Munawra* his sons, have no other *sanad* to their Sammāniyya *ṭarīqa*, only through Shaykh Ḥasib³¹². 'Ḥasib b. Imam, al-Kubawi al-Maghribi, not originally a Sudanese, he lived in al.Damar and Sawkin, and died in Mecca. Among those he initiated into the Sammāniyya was Muhammed al-Ḥasan al-Sammān. Ḥasib is said to have written extensively on *ṭasawwuf*, of what is attributed to him, is *nazam Mukhtaṣar Kḥālil*, the arrangement of the *mukhtaṣar* of Kḥālil (d.776)³¹³.

³¹² ʿAbd al-Mahamoud Nūr al-Dā'im, *Azāhīr al-Ryāḍ fi Manāqib al-Arif bi'llah al-Shaykh ʿAḥmed 'al-Tayyib*.1965, p.225.

³¹³ S, R, O'fahey. Arabic Literature of Africa. Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. The Netherland.1994:119.

Shaykh al-Amin w.Umm-Ḥaḳīn 1776 -1854

He is *alfaḳeh* al-Amin b. Muḥammad b. al-Amin b. Muḥammad b. Farah b. Baskil al-Rubaṭabi. He was born in the year 1776 at Ḥālfayat al-Muluk. He memorized the Quran at the village of w.al-Abbas west of Sinnar under Shaykh w. al-Abbas. He studied the legal sciences at the city of al-Hilaliya. Moreover, he toured many of the places of *ilm*, which spread at the time of the Black Sultanate. Then he came and stayed at Islanj Island where he had established his *masīd* and *khalwai*. These *khalwai* had been attracted a lot of the knowledge and *ilm* seekers. What was narrated is that he had never left his *masīd* and *khalwai* for forty years. He used to send his students after memorizing the Quran to Masīd w.Isa for further knowledge and *ilm*. He had shown great concern to the memorization of the Quran, therefore his *khalwa* included students from outside the Sudan mainly from Ethiopia, Eretria, Yemen and Libya. The notable students who meant his *khalwa*, and were one day part of his *khalwa* students were: the sons of Shaykh al-Ṭayyib (Shaykh Ibrāhīm al-Disuqi, Shaykh Abd al-Mahmoud), the sons of Shaykh Ibrāhīm al-Kabashi, Shaykh al-Ubyid w.Badur, and Shaykh al-Muqabli, the grandfather of king of Libya al-Sanusi³¹⁴.

³¹⁴*Mausuat Ahal al-Dhikr fi al-Sudan*, 11 Volume , p:781

Azahir al-Rayid which affords the life of Shaykh Ahmad al-Ṭayyib and his students the author Shaykh Abd al-Mahmoud has written about him, states: "And of them the famous *walī* Allāh, the ascetic man of his own time, who established his building upon the piety of Allāh at the first day, and who strove in the *ṭarīqa* till he attained the status of the grand of the *qawm*, the well-repute *walī*, and the stored treasure. The banner of guidance, who wrapped with garment of the *walīya*. The pious ascetic, devoted worshiper, the likening of the righteous *salaf* on saying and action. Whose weigh scaled upon the people of his own time sincere and deed, our shaykh al-Amin al-Faqeh, b. Muḥammad b. al-Amin b. Muḥammad b. Farah Baskil al-Rubatabi, whose fame had gone with his mother Um-Ḥaqin. She is from the offsprings of the Samikyya king, one of the Gumuia kings. He (al-Amin) dignified of the two genealogies from his father and mother sides, whose people agreed upon his dignified status and sincerity in the path, and the abundant of his Good, and his *walayia* and Allāh care. At his age he known nothing only his *mawla*, and depended on his matters on no one but He. He who reached on the *zuhud* the ending, and on *tawkul* the sufficient, his *zahir* on the learning of the Quran and his *batin* on the

Witnessing of *al-Malik al-Daiyan*. The one whose the life nor its people had a place on him"³¹⁵.

Shaykh al-Amin initiated into the Sāmāniyya under the *qutb* Shaykh Aḥmad al-Ṭayyib al-Bashīr". He had been known with asceticism and righteousness. He left behind many of sons and grandsons. He passed away in 1854 and buried at Islanj Island³¹⁶.

³¹⁵ Abd al-Mahmoud Nur al-Dā'im . *Azahir al-Riyad*, p:251

³¹⁶ *Mausuat Ahal al-Dhikr fi al-Sudan*, 11 Volume , p:781



Figure 5- 6 Shaykh al-Amin w.Umm-Ḥaḳīn 1776 -1854

Chapter Six

Shaykh 'Abd Allāh al-Ṣabonabi 1788-1851

The family of Shaykh 'Abd Allāh al-Ṣabonabi(1788-1851), who was one of the earliest students, to take the *Ṣūfī* pledge, from the *qutb*, Shaykh Aḥmad al-Ṭayyib (1774-1824), has played a magnificent role, in the spread of Islām , and then the Sammāniyya's traditions, in the area south of Sinnār. The biography of Shaykh 'Abd al-Allāh informs that, 'He is Shaykh 'Abd Allāh, b.*Fageh* Abi-Garain, b.*Fageh* Ali, b. Sūliman al-Ṣabonabi. He is Sammāni in *ṭarīqa* and Ameri in tribe. My master Shaykh 'Abd Allāh was born, in the year 1203 A.H, and died on Friday in 1268 H, at the age of 65. Shaykh 'Abd Allāh was killed, with some of his relatives, and students, at the hand of the Dinka, at his own residence village, southern of Sinnār, which established at the era of the grandfather, Shaykh Sūliman of whom the al-Ṣabonabi family becomes famous with. The incident of the assassination of the Shaykh , with its post- subsequent occurrence of *karāmāt*, adding to the usage of the *Ṣūfī* rhythm in *dhikr*, in the Islāmic festivals and occasions, had been found an encourageable reasons, that attracted many

of the Dinka and pagan tribes, who instinctively as an African, have a tendency, for dancing, and singing, to embrace Islām and then *Ṣūfism*³¹⁷.

The name al-Ṣabonabi referred to the great grandfather Shaykh Sūliman, whose lineage links with Imam al-Husayn, (may Allāh be pleased with him). His family migrated from Egypt to Sudan, this occurred when he came to the black Sultanate, in which he found a ruler (*al-mek*), it was said that the ruler, had strong, built-body wrestler, stayed with him, and just his business, was to face the people who came, to present their needs. What were understood was that anybody wants his need to be fulfilled, firstly should come to wrestle with this strong man. So, if the person, comes to defeat the wrestler then, his request, going to be achieved. Such condition had left an impact, on the souls of the people of the area, and thus, to avoid the meeting with the man, they turned of no interest to present their requests. When the Shaykh submitted his own, to offer a land to live in, he found the condition still valid; so, he

³¹⁷ 'Abd al-Mahmud Nūr al-Dā'im. *Azāhīr al-Ryāḍ fi Manāqib al-Arif bi'llah Al-Shaykh 'Ahmed 'al-Tayyib* . 1965, p.231.

agreed to wrestle the man. In turn Shaykh was very slim, so he refuted to Allāh for help. By the strength of iman he defeated the man, and then granted the land south of Sinnār, to live there with his family and relatives.³¹⁸

After many years, the *sanad* of the branch of the Sammāniyya at al-Ṣabonabi, comes to be linked directly with the grandsons of the founder of the *ṭarīqa*, Shaykh Muḥammad ʿAbd al-Karīm al-Sammān (1719-1775), that occurred when Shaykh Muḥammad al-Ṣabonabi, has been granted the *ijāza*, from Shaykh Muḥammad al-Ḥasan al-Sammān, during his visit for giving the condolences, on the death of Shaykh Aḥmad al-Ṣabonabi. So, Shaykh al-Hadi came to be the *ṭarīqa's khilafa*, after his brother Shaykh Muḥammad. According to Shaykh al-Ṭayyib Shaykh al-Hadi, the current *kḥālifā* (2013), Shaykh Muḥammad with sincerity and determination, following the way of his forefathers, had contributed greatly, in the spread of *ṭariq al-ṭasawwuf*, among the people of the area and beyond.

³¹⁸<http://www.rayat-alizz.com/issue34/page9.htm>.

The mountains of Ingessana was *qa'an ṣafṣafa*, but by the efforts of Shaykh Muḥammad, and Shaykh al-Hadi, the people of the area, flock to Islām , and as a result *zāwiyas* and *kḥālwas*, for the learning of the Qur'ān, have been set up, spreading all over the Ingessana mountains. After that I (Shaykh al-Hadi), made frequent visits, to that places and consequently the *ṭarīqa*'s activity there were gained being revived. These visits have strong effect, and left behind great impact in the hearts of the *murīds*, and friends, which at the end resulted in the embracing of those who, were far away of Islām , and then no trace for paganism was left, in that places. Shaykh al-Ṭayyib went on to add that, those people of the Ingessana have an annual visit, during the month of *Rabaial-awal*; they name it, *yomal-Zariba*. In this day new *bia'a* is done, for those who have the desire, as well the interest, to be initiated into the *ṭarīqa*. The appointment of new *magadams*, whose job, is to lead the *murīds* and accompany them to the *masīd*, is also done in this day³¹⁹. Like the other branches of the Sammāniyya, the *ṭarīqa* here also consolidated its mission, and strengthen the Islāmic creed through *kḥalwa*, which attracted

³¹⁹ Ibid

many students from outside as well inside the Sudan. Students from Ingessana area, west and south Red Sea, from Ethiopia, Somali, Chad, Zaire and Eretria, were members part of the *khalwa*. Accompanied with the natives, who speak the local language of the Ingessana area, preachers paid visits, to several places there, and the result out of it, is the embracing of many people to Islām. In the area south of Sinnār. Approximately there is forty or fifty of *zāwiyas* spread on the banks of the Blue Nile, extended from Suki up to the East of Ruseris, and from Western bank, extended from Um-Shuka up to Ingessana, south of the province. The famous of *khalwas* are:

1-The village of al-Khraba, near Ed-Damazain, runs by *fakī* Muḥammad Hashim.

2-Jebal Kulgo runs by Shaykh al-Şeḍḍiq al-Bar.

3-Jebal Bick in Ingessana runs by Shaykh Taha al-Zaki.

All those *Shuyukh* who run these *khalwas*, one day were students at the *ṭarīqa's* main *khalwa*. Among these there are some which have multiple functions, so in addition to the memorization of the Qur'ān, which deemed the *raison d'être*,

other activities are also perform; example of these is the recitation of the *Sammāni rātib* and parts of the remembrances, along with performing prayers in congregation. These centres of the al-Ṣabonabi's branch present as well commemorate the various religious festivals, throughout the year. The *dhikr* circles used to be held at night, accompanied with diverse methods and usage of tools such as drum, and tambourine, they used also the *Khalwati dhikr*, which attributed to Shaykh Muṣṭafā al-Bakrī (1687-1784)³²⁰.

Shaykh Muḥammad al-Ṣabonabi 1898-1984

In the history of the *Ṣūfī* poetry in Sudan, the *Sammāniyya* and then the *Sabonabi* family had given accomplished influential poet, Shaykh Muḥammad al-Ṣabonabi (1898-1984). Shaykh Muḥammad with a distinct style went on, composing thousands of poems, ranging from the prophet's praising, to guidance and *qawm madiḥ*. His poem is widely spread, throughout the Sudan, and being transmitted via the varied media, inside the country. In addition, he authored a book on theology and inheritance³²¹.

³²⁰ *Mausuat ahal al-Dhikr bi ll'Sudan*, Khartoum, Vol-3, 2004:10092.

³²¹ Interview with Shaykh al-Hadi al-Ṣabonabi, al-Ṣabonabi village 23, 9, 2013.

He (may Allāh be pleased with him) was born in 1898, at the village of Om-Ṭahir, south of Senga, where the *masīd* of his father Shaykh Aḥmad al-Ṣabonabi, is found. At this very same place he received the *ilm*, the Qur'ān and guidance. As the custom was in the early life of the Sudanese child education, he was enrolled in the *khalwa*, and at the prime of his age memorized the Qur'ān, and turned to the other religious sciences. Always in his visits to the *Haramain* used to sit with *ulamà*". While some of the *ulamà*" from *Magrib al-Arabi*, used to pay him the visit at al-Ṣabonabi, they used to discuss and debate the legal and Arabic language science, with spending longer periods of time with him³²².

He took the *Ṣūfī* Sammāni *bia'a* under his father, before the age of twenty. On his father's death, he has been visited by Shaykh Muḥammad al-Ḥasan al-Sammān (1246-1266 A.H), the grandson of the founder of the Sammāniyya, who blessed his *khalīfate*, and came to complete its rites, as a Shaykh to the carpet of the *ṭarīqa* .

The Shaykh was of much travels to the holy lands, for performing *Hajj* and *ummrah*, it was related that he used to

³²²Mustafa al-Bakri al-Tayyib. *Min khalwai ll'Sudan, khalwa of Shaykh al-Sabunabi*, International African University, 2010, p:28, 29.

spend long periods there. The longing and the prophet's love had prevailed, and overwhelmed him, thus he determined to stay forever and neighbored that exalted place. For this however, he travelled with his relatives and some of his *murīds*, no longer he returned after a while, for he saw the situation was too hard to some of the people who desired and longed to his companionship.

Shaykh Muḥammad had kept a continuous contact with his contemporary *ulamà*" as well the *Shuyukh*, while some used to visit him at the *masīd*, in this regard he maintained correspondence with some of them, Shaykh Muḥammad al-Ḥasan al-Sammān, Shaykh Qarib Allāh (d.1936), and Shaykh Abd al-Baqī al-Mukashfy (1867-1960).

From the early of his youth, he intoxicated with prophet's love; this has been transmitted through his wide-fame *madiḥ*, which he started composing in his early youth. In this he imitated the well-noted *madiḥ* poets mainly: Ḥaj al-Maḥi (1780-1870), Abu-Sharia, Qadura and so on. Afterwards he invented a new art, in which he traced the "*Ḥaqibah songs*", in each he has composed a separate *diwan*, the first known with the *madiḥ al-Ṭarr*, here imitated the former *madiḥ's* poets, and the other is the "*Riq*

madiḥ', imitated the *Ḥaqiba* songs, also he has *diwan* in preaching and guidance, following the known *dubiyyit* style, and finally he has *diwan* gone with *qasids* known with *al-Safayin*³²³.

Muḥammad al-Ṣabonabi's doctrine in guidance generally focused on the *madiḥ*, which considered an influential means for people's guidance, and raising the religious awareness among them. However, to Shaykh Muḥammad al-Ṣabonabi *madiḥ* magnificent role in people's guidance, and hence their prophetic *sirrah* enlighten , and his *shamail*. In addition to the oriented guidance which directed to the followers and *murīds*, in religious festivals and occasions. Many of the pagans from the south of the Blue Nile tribes had converted to Islām through him, and turned preachers and guides to Allāh.

In addition to the great role played by his sons in guidance and Allāh's *dawah*. His daughter Liyla has a considerable played role also in guidance among the women, for she is in charge of the women *khalwa*, which lead the task of educating the women the Qur'ān and its religious, legal sciences. She has been honoured by the president of the republic recently due to her

³²³ Literary ships, types of *Sufi* songs perform collectively in procession.

womanly pioneering role. Shaykh Muḥammad passed away in 1984, and left behind a great name in the world of the *Ṣūfī* poetry in Sudan³²⁴.



Figure 6- Shaykh Muḥammad al-Ṣabonabi (1898-1984),

³²⁴ Ibid:30, 31



Figure 6- 1 the tomb of Shaykh Muḥammad al-Ṣabonabi (1898-1984), Sinnār State.

Shaykh Muḥammad Sharīf Nūr al-Dā'im 1841 - 1907

Shaykh Muḥammad Sharīf hailed from a very illustrious family in Sudan. His biography tells that 'He is *ustaz* Muḥammad Sharīf b. Shaykh Nūr al-Dā'im b. Shaykh Aḥmad al-Ṭayyib, the founder of the Sammāniyya *ṭarīqa* in Sudan and Egypt. He was

born at wad-Ramli, East of Um-Marrih Shaykh al-Ṭayyib in 1841. He has been brought to the mosque of his grandfather Shaykh Aḥmad al-Ṭayyib and there he memorized the Qur'ān. The mosque at that time was very full with the *ulamà*", and the circles of sciences. He also memorized the books of *ḥadīth* mainly: 1-*Muta'a* Malik, 2-the authentic book of al-Bukhari, 3-the authentic book of Muslim, 4- *Sunnan* abu-Dawud, 5- *Sunnan* al-Nisai, 6- *Sunnan* Ibn-Majah, 7-*Sunnan* al-Termithi, 8- *Mustadrk* al-Hikam, 9- *Musnad* al-Firdous³²⁵. In addition he memorized the *Mukhtasr* of Khalil and studied its commentaries; moreover he memorized all of his grandfather's authoring books. He had been initiated by his father into the Sannāniyya before the age of nine. He was a source of pride and admiration to him. After he had gained of the sciences and knowledge at the mosque of his grandfather, which was the sole mosque initiated on the teaching of the varied sciences, he departed to Shaykh al-Qurashi at Tayyiba. Shaykh al-Qurashi honoured him, and expressed his view of his talent and uniqueness.³²⁶

³²⁵ Ahmed Abd Allah Sami. *Al-Abbasi baith Nahḍat al-Shair fi al-Sudan*. Dar Lebnon for printing and publishing, Beirut, 1968, p: 36.

³²⁶ *Maus'at al-Dhikr wa ll'dhakirin*, 641.

In his book " *Imam al-Mahdi*, the noted Sudanese historian Muḥammad Sa'id al-Qaddal (d.2008) writes about him says: 'And Shaykh Muḥammad Sharīf Nūr al-Dā'im is the famous *Ṣūfī* leader between Berber and Khartoum. He is the grandson of Shaykh Aḥmad al-Ṭayyib al-Bashīr", the Sammāniyya founder in Sudan, and the famous with "The man of Um-Marrih", of whom the news came to tell of his *walīya* and righteousness, and whose thousands of people, from different areas went to be initiated into his *silk*. Muḥammad Aḥmad went to his grandson at Um-Marrih. He ought to go to a man of sublime and highest status. The one who spent the time in traveling for knowledge, and the companionship of the scholars.³²⁷

Shaykh was not far from the affairs and Muslims issues, for he was a witness to the deteriorating status of the State of Islām , and in turn the progressing and advancing of the crusade State. He had strong loyalty to the *khalifiate* Islāmic State, which in fact was one of the three Islāmic States, beside the:

- The Shahniyya Iranian Shiite.

-Brno Islāmic kingdom.

³²⁷ See Mohammad Sa'id al-Qaddal. *Imam al-Mahdi*, 1992, p:52.

He travelled to Astana to meet the Muslims' *khalīfa*, sought the unity of those three States, which being targeted and threatened by the crusade State. At Astana he met the *ulamà*" who on their part honoured and celebrated him, afterwards he met the Muslims' *khalīfa*, the sultan Abd al-Hameed b Abd al-Majeed (1842-1918), for more than once. His ideas, had found a word of praising and acceptance, from the sultan. Whose admiration to *al-ustaz*, led him to be initiated into the *Sammāniyya* and being committed to its *awrād*, the sultan previously was Shadhali through Shaykh Muḥammad Abu-Ashamat of Syria.

Shaykh Muḥammad Sharīf Nūr al-Dā'im was among the abundant writers, and he was the most Sudanese of authoring books up to the end of the last century, his books had reached 105, his authors had been mentioned at the books of *Idah ll'maknoon dhil kashf ll'dhunoon* of al-Baghdadi, part of these books had been printed in Egypt at his own expenses, they are:

Al-Hidaya

Al-Adhkār

Al-Kfiya

Al-Uwun

Al-Tawasul, had been printed by his grandson Shaykh al-Ṭayyib Shaykh Ali.

The books and the manuscripts:

- *Sir al-wujud*.

Hukm Allāh, al-Mahdi memorized it likewise his memorization to the holy Qur'ān and *raṭibal-Sammān*.

Al-Ibanah and Riḥlat al-Asatanh etc.

Shaykh Muḥammad Sharīf had visited Egypt, and there he resided at the *Rawaq al-Sinnariyya*, he toured the *ulamà*" and obtained a lot of sciences. While he was there he demanded the *Shaykhdom of al-Azhar* offering him *al-ustaziyyah*, the professorship degree. A degree used to be awarded for the student after spending ten years inside the institute, but with the insistence, and because of the debate and discussion among them, the *ulamà*", accept the idea of his sitting for the examination of the professorship degree, and then he had been awarded the rank of the general chair of the people of *dhikr* and the deputy of the *Ashraf* in Egypt and Sudan³²⁸.

³²⁸ Hamad al-Hamadabi. *Mohammad Sharif Nur al-Dā'im, al-Fayid* magazine, issue 4- 141 18 A.H, p: 35.

The exams used to be held for each stage, committees form to carry out the exam. The study was encyclopaedic included all the Islāmic sciences, with its all branches, added to it the Aristotle logic with its complex doctrine.

Ustaz Muḥammad Sharīf had come to the exam's committee, sought the permission to sit for the higher degree certificate. While he was with the committee, the following dialogue had taken place, between him and some of its members. Thus, one of the teachers asked him:

'What do you want!?' and 'What brought you here?' asked the teacher.

'I came for the examination" answered he.

Another member asked:

'What certificate do you want to examine for?' asked he.

'The higher one' answered Muḥammad Sharīf.

The teacher asked:

'How much did you spent here, at *al-Azhar*?

'Three years' answered he

The teacher thought that he is joking or flattering

He said to him; 'go there for the primary certificate'

'But I want the higher certificate' protested the Shaykh

So, one of the teachers sarcastically addressed him: 'O my son, you could come here after ten years, for the exam'.

Ustaz Muḥammad Sharīf replied saying:

'You want spending the period or answering the exam's questions' stressed he.

The exam's committee members had gone bewildered, and taken by the lad's *dare*, and then they said to him:

'Where are you from?

'From the Sudan' said he,

They had gone more surprised, so they decided to get rid of him by giving him, some questions, which might silence him, and challenge his illegitimate ambition as they thought,

More surprisingly the exam's committee had gone totally puzzled, for the lad went with a sound perfect, and confidence, giving convincing answers, to their questions, so, they though

he is smart cleaver boy, or maybe those who designed the exam might previously told him about the nature of the exam's questions, however, they went on giving different questions from that one, and different from what is designed for the students. The student unhesitant kept on providing correct and convincing answers. Thus, finally the committee and with this rare incident had decided to leave the matter to its chairman, who was one of the righteous, in his turn the man went to ask the lad himself, meanwhile he had got ascertained of the lad's sound and convincing answer. And with his insight saw the talent and the promising future which waiting him. Therefore, the chairman debated the student and asked him:

'What is your name?'

'Muḥammad Sharīf' answered he.

'What is your homeland' asked the teacher

'The Sudan' answered he

Then the teacher said:

'This is a little 'Hussinya' he meant it isn't study mission.

Finally, Muḥammad Sharīf returned to Sudan, and stayed at the land of his grandfathers at Um-Marrih, and after a while al-*Azhar Sharīf* had sent him, the highest *ijāza*.

What is said repeatedly and successively that my master *ustaz* Muḥammad Sharīf Nūr al-Dā'im, the grandson of my master Aḥmad al-Ṭayyib b. al-Bashīr" was one of those who transferred, or turning *al-aiān*, the Lead into gold³²⁹? He is from amongst the great *Ṣūfī* leaders of his era. He was the perfect example of his pious predecessors, in knowledge, piety, wisdom and understanding. All the great *ulamā'* and *awalīya* of the time held him in great esteem. He was very kind and generous and always prepared to assist the servants of Allāh.

Shaykh Muḥammad Sharīf becomes very famous at Um-Marrih. He had *murīds* from all over the county (Sudan), Muḥammad Aḥmad al-Mahdi had heard about him, and went and stayed with him, near the grave of his grandfather Shaykh Aḥmad al-Ṭayyib. He had asked to be student to him, and the Shaykh responded to that request, this was in 1277 A.H,

³²⁹ See Hasan Mohammad al-Fatih Qarib Allah, *Yastinbunak*, p: 164.

corresponding to 1861. He spent seven years with his Shaykh

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His sons mainly Shaykh Ali and Shaykh Abd al-Majeed have established their own branches of the *ṭarīqa*, Shaykh Ali with his sons and grandsons lived at the village of al-Feregab, west of Hasaheisa, while Shaykh Abd al-Majeed at Jabel Awliyya, on the white Nile.

The family of Shaykh Muḥammad Sharīf has given the Arabic literature one of its accomplished poets, Shaykh Muḥammad Said al-Abbasi (1880 -1950) better known '*al-Abbasi*'. The fame of the poet exceeded his homeland, and became very famous in the Arabic literary circles, mainly in Egypt.

Ustaz Muḥammad Sharīf considered the third *khalīfa*, after the passing away of its founder in Sudan, Shaykh Aḥmad al-Ṭayyib b. al-Bashīr", and after him, his offsprings became the heir of the *ṭarīqa*'s *khilafa* at Um-Marrīh, since that time, the current *khalīfa* now (2014) is Shaykh Abdr-Rahim Shaykh Salih, he is a law graduate university student, and work as lawyer in Khartoum.

³³⁰ Ahmed Abd Allah Sami. *Al-Abbasi Bāith Nahḍat al-Shair fi al-Sudan*. Dar Lebnon for printing and publishing, Beirut, 1968, p: 36.

Shaykh Muḥammad Sharīf had written poetry, but his ode "*al-Raiya*" may be comes to be one of the most famous one. In fact the ode had been composed on his student Imam Muḥammad Aḥmad al-Mahdi (d.1885); the following are parts of that long poem:

There came to me in that year

On the Mountain of Sultan at the Sea Shore

He was searching for the straight path at my hand

So I took from him the oath of obedience.

And he took to the path of guidance with sincerity.

And kept the Zikr in secret and in open

He put all his efforts in good works

(For this) I praised his status ignorant of....

So many times he kept fasting, prayer, *tahajjud* and recitation of the Qur'an

From fear of Allāh his tears flow

So many times did he pray *Duha* (prayer) with *wudu* of the night

So many times did he complete the Qur'an in the *Witr* (prayer)

For this he drank from the source of the people of knowledge

For this he was loved by all other people³³¹

In *al-Kuus al-Mutra'a fi Manqib al-Sada ll'rba'a*, his brother Shaykh Abd al-Mahmoud (d.1915) writes about him: 'Shaykh Muḥammad Sharīf was a noble gentleman, a noted, accomplished scholar, of reverence, and of special status to the rulers, of eloquent tongue. Had the ability of getting out the gentle pleasant and subtle meaning, as well the noble artistic words. If he talks he attracted and drawn the hearts, he had grand worldly belongings, lands and generosity, his spiritual status varied according to the varied status of his companion, if he (the companion) deserves dignity he get dignified, and if he deserves other than that, he did but with indifference. He has authoring books, ranging from prose to poetry, which stands as a witness to his own perfection, of these books: *al-Hidaiyya – al-Unwan- al-Adhkārs 'At-Tayyibiyya-* etc. He had countless

³³¹Usman Muhammad Bugaje. A COMPARATIVE STUDY OF THE MOVEMENTS OF UTHMAN DAN FODIO IN EARLY NINETEENTH CENTURY HAUSALAND AND MUHAMMAD AHMED AL-MAHDI IN LATE NINETEENTH CENTURY SUDAN. A Thesis submitted in partial fulfillment of Master Degree in African and Asian Studies, Institute of African and Asian Studies, University of Khartoum, December, 1981, p: 129.

students and *khulafâ*", his death was in *Shaban* 1325 AH- 1907, and buried in front of the grave of his father, at the tomb of his grandfather *al-ustaz*, at the age of 86, and has offsprings³³².



Figure 6 - Shaykh Muḥammad Sharīf Nūr al-Dā'im 1841-1907.

Shaykh 'Abd al-Maḥmūd w.Nūr al-Dā'im 1845- 1915

³³²See Abdal.Mahamoud Nur al-Dā'im, *al-Kuus al-Mutra'a fi Manqib al-Sada ll'rba'a*, p;134.

Shaykh ʿAbd al-Maḥmūd was born in Um-Ṭereifi, small village north of Khartoum in (1845-1915). He grew up with his father, who took him, at the age of six, to his *kḥālwa*, to memorize the Qurʾān. When he reached, the age of seven or eight, his father has passed away. Shaykh ʿAbd al-Maḥmūd continued his way, to memorize the Qurʾān, and this time at the hand of his brother Shaykh al-Sediq w.Nūr al-Dāʾim. In the year 1269 his family which consisted of (his mother, and his two full brothers, ʿAbd al-Nūr and ʿAbd al-Jabar), had moved to *ardʿ al-Ṣāʾid*, Ṭayyiba Shaykh al-Qurashī more specifically", where the trusted and the great *walī*, Shaykh al-Qurashī w.al-Zayn lives. Shaykh al-Qurashi had shown the utmost great respect, for this special family. Then he (Shaykh ʿAbd al-Maḥmūd) has accompanied him for many years, and under him came to the completion of the memorization of the Qurʾān.

Tracing the way of his forefathers, Shaykh ʿAbd al-Maḥmūd had strove sincerely in the *Ṣūfī* path of which he came to be initiated as a unique student in its fold. The story of his initiation into Sammainyya has been done as it was reported through *ishāraa* from his grandfather the *qutb* Shaykh Aḥmad al-Ṭayyib.

Shaykh ʿAbd al-Maḥmūd continued in the way of initiating *murīds*, following the teachings of the Sammāniyya, this happened even after the demise of the Maḥdiyya state in 1898. He emerged calling openly for the teachings of the *ṭarīqa*; as a result many followers had gathered around him, at this time, he has given the title of (The renewal of the Sammāniyya *ṭarīqa*, in Sudan). He managed to reach the highest, and taking the lead in the *Tayebiyyan* branch, and preserves its leadership among the other branches of the *ṭarīqa* in Sudan. Moreover he makes the Sammāniyya more loveable for people that because of the great numbers of authored books of, poems, *award* and supplications, which attracted the *murīds*’ to fold of the *ṭarīqa*³³³. Shaykh ʿAbd al-Maḥmūd has occupied the highest status, among the sons of Shaykh al-Ṭayyib, and then won the admiration of his eldest brothers, to the point that Shaykh Muḥammad Sharīf Nūr al-Dā’im (1841-1907), when comes to encounter with a problem, used to say: 'O we wish Shaykh ʿAbd al-Maḥmūd be with us'. Shaykh ʿAbd al-Maḥmūd is a realized *walī*, who combined between inward and outward sciences, better known *al-ūztaz*. He is one of the many significant and interesting figures, in the history of *Ṣūfism* in Sudan in general, and in the Sammāniyya in

³³³ <http://ṬabatalMaḥmūd.com/ar/>

particular, whose name and works, have been insufficiently recognized. He has great religious and scientific legacy, represented in great amount of books, which has written, as well to the great noble students that were initiated at his blessed hands³³⁴. Of the notable students Shaykh Aḥmad b. Shaykh Muḥammad Ḥasan al-Sammān (the grandson of Shaykh Muḥammad b.ʿAbd al-Karīm al-Sammān al-Madani the Shaykh of the *ṭarīqa*'s, he was the *kḥālifā* after his father *sayyidi* Muḥammad Ḥasan al-Sammān)'. and of his noted students also, the perfect and the unique master Shaykh Qarīb Allāh b.Shaykh Abi-Ṣāliḥ (1866-1936), also of the students Shaykh Ali b.Shaykh al-Qurashī, on the White Nile his famous student Shaykh Muḥammad Aḥmad w.Kebeish, also Shaykh Muṣṭafā al-Ḥafyan of Omdagarsi, and on Kordofan Shaykh Murkaz b,Shaykh Mudawi, and so many others³³⁵.

Shaykh ʿAbd al-Maḥmūd tangible activity did not only found in the spread of the *ṭarīqa*, nor in the guidance of the followers, but in writing. For he went in organizing his time, making part of his time for *ibada* devotion, other for meeting the *murīds*,

³³⁴Ibid.

³³⁵<http://TabatalMaḥmūd.com/ar/modules/smartsection/item.php?itemid=10>.

and then the last part of the time, is devoting for reading and writing. In addition to his firm steadfast foot, in the *Ṣūfī* path, he was a flowing river of knowledge that quenched the thirst of millions of aspirants. The impact and influence of Shaykh ʿAbd al-Maḥmūd, was very apparent in the intellectual level of the *ṭarīqa*. In turn this made the situation easy for the spread of the *ṭarīqa*, this because of the huge quantities of litanies, that he has written. Shaykh ʿAbd al-Maḥmūd, prolific writings represent the first exhaustive doctrinal corpus of the Sammāniyya. And here a person may come to touch the impact of his intellectual thought, upon those who took the *ṭarīqa* from him. Apparently those students started to take his trace in writing, as well follow what he writes on the *ṭarīqa*'s matters and issues. Because of his writings, the later generations, come to be acquainted with the story life of the earliest founders of the *ṭarīqa*. With the recognition of researchers Shaykh ʿAbd al-Maḥmūd successfully has provided the religious Sudanese, as well Arabic language library, with collections, that come later backing up, the students of Arabic literature, *Ṣūfīsm* researchers, with amount of rich and valuable information. His writings covered diverse fields of knowledge range from *fiqh*, theology, grammar, sciences of *Ṣūfīsm*, *sirrah*, poetry, to *adab al-*

*Riḥilāt*³³⁶. In the introduction, to the book of *Galaid al-Zahab wa Natag al-Ghurb*, by Shaykh ʿAbd al-Maḥmūd, the edition of (2011: 5) it has been written: 'To what the researchers have reached to, is that Shaykh ʿAbd al-Maḥmūd is the strongest Sammāni personality of the *Ṣūfī* doctrine, in terms of the originality, renewal and scientific production. In addition to his appreciated contribution in the spread of the Sammāniyya, in all parts of the Sudan, through his students and his own sons' students, who form the majority of the affiliated to *Tayebiyya Sammāniyya ṭarīqa*³³⁷. Abd al-Mahmoud writings are very informative in terms of history, development and the influence of the Sammāniyya *ṭarīqa* in the Hijaz and the out-side it. This very clear in (*K'uus Mutraa' and Azāhīr al-Riyāḍ*), in which he makes rich biographies of the universal and local founders of the Sammāniyya *ṭarīqa*. Abd al-Mahoud's *Azāhīr al-Riyāḍ* is the main source for the history of the nineteenth century Sudan. Here Abd al-Mahmoud Nūr al-Dā'im could be considered as the main historian of the Sammāniyya *ṭarīqa* in the Sudan³³⁸.

³³⁶ *Mausuat ahal al-Dhikr bi ll'Sudan*, Khartoum, Vol-1(2004:264.

³³⁷ Abd al-Maḥmūd, Nūr al-Dā'im, *Qalaid al-Zahab wa Natag al-Qurb*

³³⁸ Amani Mohammad El-Obeid. The Sammāniyya tariqa in the Sudan, unpublished M.Sc. in political Science, University of Khartoum, faculty of Economic and Social Studies, 1997, p:63.

Azāhīr al-Ryiāḍ^d is his comprehensive account of the life and work of Aḥmad al-Ṭayyib, of his followers, and his Sammāni-Bashīri *ṭarīqa*. He divides his work into the following parts:

1-the childhood and education of Aḥmad al-Ṭayyib, prefaced by the prognostications of *Ṣūfīs* ("Knowers") concerning his future prominence (pp.2-40)

2-Aḥmad al-Ṭayyib's two pilgrimages, his initiation by the founder of the Sammāniyya, Muḥammad b. 'Abd al-Karīm al-Sammāni, and his propagation of the order in Egypt (pp.40-82)

3-the bases of the Sammāniyya: its relationship to other *ṭarīqas* (pp.83-131)

4-the *karāmat* and sayings attributed to Aḥmad al-Ṭayyib, and his writings (pp.132- 237)

5-his sojourn in the Gezira, his return to Umm-Marrih, and his death (pp.238- 82)

6-biographical notices of 107 of his disciples and sixteen of his sons (pp. 283- 372). Most of his works concern *Ṣūfism*, but also wrote about *ḥadith*, *fiqh*, *tawḥīd*, and grammar³³⁹.

One of the most famous book on the *Ṣūfīs* journey, outside the Sudan, is that one of Shaykh 'Abd al-Maḥmūd w.Nūr al-Dā'im,

³³⁹ Neil McHugh, *Holy men of the Blue Nile: Making of Arab Islamic Community*, 1993:214.

the Sammāniyya *qutb*, known as *al-Dura al-Thamena fi akhbar Macca wa al-Madiyna*, this recorded and written journey is a marvelous and fantastic record, in the arts of *Ṣūfism* journey, and considered a new addition. Shaykh comes to describe the beginning of the journey and the places that he came across, as well the personalities that he met, and parts of the *Ṣūfī* outstanding buildings, the city of Sawakin and the (quarantine), passports, fees and so on. In addition to the arduous journey's road, and what were occurred of *karāmāt*, and then the fantastic description of Jeddah and Rabig, and some of Mecca and Medina outstanding buildings, moreover his meeting with Sammāniyya *Shuyukh*, and the rites of *hajj*, and what he had seen and witnessed, during the journey up to his return to Ṭabat, ending with his visit to his grandfather Shaykh Aḥmad al-Ṭayyib at Um-Marriḥ- north of Omdurman³⁴⁰.

The noted historian S.P. O'Fahey has described him as one of the major writers of the Nioltic Sudan, in his words: 'Still unprecedented in the history of *Ṣūfī* scholarship and Arabic literature. He left his mark on the history of Sammāni thought. Through his scholarship, his travels and contacts, Abd al-Mahmud is one of the major writers of the Nioltic Sudan, in the

³⁴⁰ *Mausuat ahal al-Dhikr bi ll'Sudan*, Khartoum, Vol-1(2004:264.

late 19th and early 20th centuries³⁴¹. While in the words of Amani Muḥammad El-Obeid (1997) he is one of the scholars of the Sammāniyya in Sudan, she writes: "Tabat centre of Abd al-Mahmoud Nūr al-Dā'im represents a continuation of the dualistic nature of Aḥmad al-Ṭayyib al-Bashīr". Abd al-Mahmoud Nūr al-Dā'im, the founder of the centre is known to be one of the celebrated scholars of the Sammāniyya *ṭarīqa* in Sudan. His writings are archetype of *Ṣūfī* – orthodox formula. His poems are in perfect Arabic language. Thus, the influence of this centre in writing in perfect Arabic language is noticeable³⁴². It has also been seen by Professor S.O'Fahey, as a prolific writer, 'However, a grandson, 'Abd al-Mahamud Nūr al-Dā'im (d. 1915), was a prolific author, of whose works a substantial number have been published³⁴³. While in the words of McHugh his writing is for the elite, 'Abd al-Maḥmoud

³⁴¹S, P, O'fahey, 1994:98, Arabic Literature of Africa. Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden Netherland.

³⁴²Amani Mohammad El-Obeid. The Sammāniyya tariqa in the Sudan, unpublished M.Sc. in political Science, University of Khartoum, faculty of Economic and Social Studies, 1997, p.122.

³⁴³S, P O'fahey , 1994:98, Arabic Literature of Africa. Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden Netherland.

intended audience is the educated Sudanese *Ṣūfīs*³⁴⁴. In his book, *Madrast Aḥmad b. Idris al-Maghrabi, wa Athraha fi ll'Sudan* (1993), Yaḥiya Muḥammad Ibrāhīm writes about him says: 'And the emergence of Shaykh Abd al-Mahmoud Nūr al-Dā'im as an extension to his grandfather, who is the ṭarīqa's founder. Abd al-Mahmoud successfully managed to retreat its brightness and strength, and he enrich the *Ṣūfī* Sammāni thought with his authoring, poems, commentaries and travels³⁴⁵.

The pioneering role, led by Shaykh Abd al-Mahmoud as a member of the *Ṣūfī* movement in Sudan in general, and in the Sammāniyya *ṭarīqa* in particular, could also be found in the words, of Kamal Babiker Abdr-Rhaman in his thesis, which carried the name *al-Ṭarīqah ll'Sammāniyya h fi ll'Sudan* (1976), he states: 'Shaykh Abd al-Mahmoud Nūr al-Dā'im is considered one of the prominent Sammāniyya *Shuyukh*, who has contributed on the development of the mystical thought, and left behind a clear thoughtful impact on *taṣawwuf* in Sudan. And if Shaykh Aḥmad al-Ṭayyib has vertically promoted or developed

³⁴⁴(McHugh:1993:114).

³⁴⁵ Yaḥiya Mohammad Ibrāhīm. *Madrast Ahmed b. Idris Al-Maghrabi, wa Athraha fi ll'Sudan* (1993), p.322.

the *Ṣūfī* thought, indeed Shaykh Abd al-Mahmoud horizontally has done it, till his thought has overwhelmed all the land³⁴⁶.

In terms of revivalism and originality to the *Ṣūfī* doctrine in Sudan in general and the *Sammāniyya* in particular, hedeemed one of the strongest personalities. Shaykh Abd al- Mahmoud has written around 82 scholarly books encompassing different fields of Islāmic studies and the most significant of his works are the ones on *Ṣūfism*.

A- In the prophetic *Sunnah*: has written two works.

B- Islāmic creed: has written 4 books.

C- Islāmic *fiqh*: has written 4 books.

D- Commentaries and interpretation: Have 16 authors.

E- Biographies- have devoted to the story life of the *ṭarīqa's* pioneers, among the most, famous of these biographies, is his masterpiece *Azāhīr al-Ryāḍ*, the flowers of Orchards.

F- In the prophetic prayers: he composed 4 works.

G- In the prophetic *Mawlid*: there are 3 works.

³⁴⁶See Kamal Babiker Abdr-Rahman. *al-Tariqah Il'Sammāniyyah fi Il'Sudan*, unpublished M.Sc. University of Khartoum, faculty of Arts, History Department, 1976. P.205.

H- In the *fiqh* of the *ṭarīqa*: he has written 5 works.

I- In the literature of travelling, comes his famous work, *al-Dura al-Thamena fi akhbar Macca wa al-Madina*, counted by the scholars as well the researchers, as the first Sudanese *Ṣūfī* endeavour, in the way of the art of travelling.

J- In invocations and *dua'a*: has written 6 works.

K- In Arabic grammar: there are 3 works.

L- In poetry, he has composed poems of *suluk*, prophetic *madih*, and poems on *ma'alim* the outstanding buildings. In the *suluk* poems, his *Dīwān*, *Shurb al-Kas fi Ḥanat al-Enas*, also counted one of the best classical poems, written in Sudanese *Ṣūfism*. There is no doubt that *Ṣūfīs*, scholars and students can still learn much from his writings, teachings and sayings. Shaykh ʿAbd al-Maḥmūd has passed away, at Ṭabat in the year 1915 and his grave *zahir yuzar*, visible and visited. His son Shaykh al-bd al-Qādir al-Jayīli came to be his successor³⁴⁷.

³⁴⁷<http://ṬabatalMaḥmūd.com/ar/modules/smartsection/item.php?itemid=1>
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Figure 6- the tomb of Shaykh 'Abd al-Maḥmūd w.Nūr al-Dā'im 1845-1915.

Shaykh 'Abd al-Qādir al-Jayīli b. Shaykh 'Abd al-Maḥmūd 1878-1965

Shaykh 'Abd al-Qādir al-Jayīli is renowned scholar and highly spiritual personality in Sammāni *ṭarīq*. He is the son of Shaykh

ʿAbd al-Maḥmūd, the *qutb* of the *ṭarīqa*. He was born at the city of Ṭabat on 15th of *Rabi al-Thani* 1295 A. H, corresponding 19-3-1878, and was raised up under the care of his father *al-ūstaz* Shaykh ʿAbd al-Maḥmūd, opened his eyes and ears, on hearing the recitation of the verses of the holy Qurʾān. From the earliest years of his birth, his father had seen in him, the real and the sincere interest of learning the Qurʾān, therefore he sent him, to his son- in law and his student, Shaykh ʿAbd al-Majid b. Shaykh al-Ṭayyib b. *al-Fageh* ʿAbd Allāh b. Abi al-Ḥasan, at al-Khiran to memorize the Qurʾān. With the narration of Amru Ibn Ala'a al-Baṣri, and within two years, he completed the memorization of the holy book. While he was there found a good treatment from his teacher, who came to praise his common sense and seriousness. At the beginning of the year 1306 H, corresponding 1888-1889 A.D, Shaykh ʿAbd al-Qādir al-Jayīli had returned to Ṭabat, after his completion to the Qurʾān's memorization. On his home coming and under his father, the grand notable *walī* and scholar, Shaykh ʿAbd al-Maḥmūd, he started another phase of his education, for he studied the books of: *al-Ajarumiyya- Qaṭr al-Nāda*, and began with him *al-Fyat Ibn Mālīk*, this on the field of syntax. At this stage his father instructed him, to memorize the *mutton* of the

above mentioned books, and he (Shaykh ʿAbd al-Mahmud) went on with their commentaries. Furthermore, under him read the books of al-Ashmawiyyah- *asrar al-plaqah* to ʿAbd al-Qādir al-Gerjani- *talkhis al-balaqa* of Imam al-Qezwini. With an opened clear mind and intellect, backed up with a true spirit of seriousness, which exhibited from his early childhood, he went to read under him, *al-Eziyya*, and *al-Ṣefti*, *riysalt abi-Zaid al-Qerawani*, in addition to the several of the major and minor books of the *tafsīr*, *ḥadith* and *ṭasawwuf*. Hefurther showed strong interest to knowledge, consequently he debated the idea, with his father, and hinted with travelling to Egypt, mainly to al-Azhar, where the *ūlamā* –scientific circles. His father declined, and pointed him, to *Shaykh al-Islām* Aḥmad al-Badawi, in Omdurman. Shaykh ʿAbd al-Qādir had spent some years, with that notable scholar, took from the sea of his knowledge, and under him read several of the fundamental and the majors books, in Islāmic studies. Found special care and treatment from the Shaykh, who used to tell his students, that Shaykh ʿAbd al-Qādir had come filled with the sciences, but his likes is the folk of people, who stick to the causes. Shaykh al-Badawi in many more cases, assigned the task of issuing the *fatwās* to him. In turn, this had made of him a researcher, and

created an intimate relationship with the books, as well the references. He studied with Shaykh al-Bdawi, the books of the *Mālikīfiqh: Muqadimat Ibn Rushd- Mudawant Sahanoon* etc, and under him also studied the comparative *fiqh*, *Bida'iat al-Mujtahid wa Nihait al-Muqtasid*, to Ibn Rushd, and *al-Majmuae fi Sharh al-Muhadhb fi al-Madhab al-Shafi*, to Imam al-Nawawi. And then the Shaykh asked him, to read more of the books of the Hanafi scholars. He also read for Imam al-Shawkani, and the *muat'a'a* of Imam Mālik, and *Tanwier al-Hawalik* of Imam al-Syuti, in addition to *al-Muntaja* for al-Baji, he read *fath al-Bari* to Imam Ibn Hajar al-Aslaqani, and *Omdat al-Qari fi Sharh Sahih al-Bukhari*, to Imam al-A'ini. Soon after he had finished, his study with the scholar Shaykh Ahmad al-Badawi, he returned to Ṭabat, and again accompanied his father Shaykh 'Abd al-Mahmoud, taking more from the sea of his knowledge. In 1910 he came to replace him, in teaching as well welcoming and debating the visiting scholars, in addition to his receiving and answering the *fatwās*, above these duties his care of the *murīds* and *fuqarā* affairs. In 1912 when Shaykh 'Abd al-Mahmoud has established the mosque, Shaykh 'Abd al-Qādir al-Jayīli, has been chosen to lead the prayers, this happened with the presence of the eldest sons of *al-ūstaz*.

Shaykh Abd al-Qadir al-Jayīli no doubt has led a prophetic school, that graduate student armed with the taste- certificate, based on the experience taste. His righteous son al-Hafyan (1919-1973), the writer of the *nadharts*, has emphasized this fact as in the following dialogue:

I debated him the idea, and shown my interest of receiving the *ilm*, in one of its formal and official institutes, this was in 1927, he said to me:

'You will never find knowledge that you lack here' said he.

'The institutes are organized and the study is so formal' I said

'I won't let you feel, with confusion in your study with me' he said

I hide the real target (the certificate) "the *masīd* is so full with the *fugara* and students, and you may get busy of me because of them, or I may get busy of you, because of them' I stressed

'They are part of your educational method, so keep patient with them, and you may gain courtesy and manners of their company, nothing of knowledge will pass you, until you learn it' emphasized he

'There is no organized certificate in the informal study' I said

And here went in unusual, but strong glance and said:

'O my son what the paper (certificate) serves you? Learn the science for Allāh, and He will suffice you nothingness. The obtaining of the certificate did not indicate that he is *alim*, maybe the certificate among the sons of this age a veil of the true authentic knowledge, and then whatsoever highest degree of the certificate reached, is no more than a paper. I look forward for you gaining *al-Shihadaal-dhawqiya* tasteful certificate, from the educational college, which joint by the prophetic school, in which the human graduates as *insan al-rabani*, the divinely human, and you are here with me, in one of the prophetic education colleges, which intakes the *ulamà*" and *non-ulamà*", and the *ulamà*" are invited to join and being graduated of, with more certainty, mainly the certificate-holders who suffice with the name of knowledge, and of the *ulamà*" with their attire. O my son let me of the stating of the paper certificate, and find yourself a set of foot to gain a sublime noble certificate from the *kiraam barara*, honourable and pious³⁴⁸

³⁴⁸ See al-Hafyan. *Al-Shaykh Abd al-Qadir al-Jayili Hithu wa Atharhu*, 2007, p: 220-221.

As a member of the *Ṭayyibiyan* house, which known as a poetic house. Shaykh ʿAbd al-Qādir, was not an exception, for he wrote poetry, while his production in the field was very little, but with high quality. The Shaykh used to hold, daily scientific sessions, which started after *Aṣṣar* prayer, and ends at the sunset. The seekers of knowledge, from different background and places, used to attend these sessions. Usually the sessions started, by reciting verses of the Qurʾān, Shaykh used to sit on the floor towards the *qibla*, while the students sit in a wide semi-circle, in front of him. Then one of the students went on, reading the *matan* of a book intended to be delivered, and Shaykh on his part, engage in the commentaries and illustration.

Of his noted students, the well-famous Sammāni poet, Shaykh Muḥammad Aḥmad Nūr al-Dāʾim, better known with 'al-Datir' (d.2012).

on 13-7-1965, at the age of eighty, and after a fruitful life full with the great achievements, Shaykh ʿAbd al-Qādir al-Jayīli has passed away, and came to be buried at his own *kḥālwa*. He has

succeeded by his son, the *walī*, the scholar Shaykh ʿAbd al-Maḥmūd al-Ḥafyan (1919-1973)³⁴⁹



Figurs 6- Shaykh ʿAbd al-Qādir al-Jaylī b. Shaykh ʿAbd al-Maḥmūd
1878-1965

³⁴⁹<http://TabatalMaḥmūd.com/ar/modules/smartsection/item.php?itemi12>

Shaykh 'Abd al-Mahmoud al-Ḥafyan 1919- 1973

Many years later, the *Ṭayyibiyan house*- has given the Islāmic mysticism in general and *Ṣūfī* movement in particular a noted prolific and gnostic writer with the name of al-Ḥafyan. In his lineage he went to Shaykh 'Abd al-Maḥmūd. His full name is Shaykh 'Abd al-Maḥmūd b. Shaykh 'Abd al-Qādir al-Jayīli (1878-1965).

Shaykh 'Abd al-Maḥmūd b. Shaykh al-Jayīli b. Shaykh 'Abd al-Maḥmūd is a grandson of Shaykh Aḥmad al-Ṭayyib b. al-Bashīr. He was born in 1919 at the city of Ṭabat. When he was less than fifteen years old, and under Shaykh Fadal al-Mula b. Kḥālifā al-Jummui memorized the holy Qur'ān, by the narrations of al-Duri and Ḥafṣ. From his earlier childhood was known for his zeal for religious learning and his companionship to erudite scholars from Sudan and elsewhere. Al-Ḥafyan³⁵⁰, it was by this name that he was famously known. He was enrolled in Ṭabat scientific institute, which was establishment by his father, the scholar Shaykh 'Abd al-Qādir al-Jayīli in 1937, at the age of eighteen became an active member with a regular attendance, at his father's scientific session, which used to be

³⁵⁰ The bare –footed man

held every evening. He attained *fiqh* sciences, theology and *ḥadith* studies under his father. During his visit to Ṭabat, al-Ḥafyan had come to accompany the scholar Shaykh ʿAbd Allāh al-Khabir, who was one of Shaykh ʿAbd al-Maḥmūd student. Also he accompanied *Shaykh al-Islām* al-Badawi, the student of his grandfather in Islāmic mysticism³⁵¹. So, al-Ḥafyan took from him good knowledge in the science of *uṣūl* and Islāmic creed. He also sat with Shaykh Muḥammad al-Ḥafīz al-Tijani al-Missri (1897-1978), in his visit to Ṭabat in the year of 1948, in which he authorized him, in his *fiqh* and *ḥadith* writings. Moreover, he was also authorized by the Shaykh of al-Azhar Muḥammad Muṣṭafā al-Maraghi (1881-1945), in what his Shaykh had authorized him. His father Shaykh al-Jayīli, had made him, a teacher at Ṭabat intermediate institute, which was established in 1949. Because of his vast knowledge he taught comparative *fiqh*, the *uṣūl-al-fiqh* and the *ḥadith* in the very same institute. He remained in the institute up to 1966. He also used to teach at the *masīd* of Shaykh ʿAbd al-Maḥmūd, during the lifetime of his father, and replaced him in the year 1959, and continued the task up to 1972.

³⁵¹ Ibid

Like his ancestors al-Hafiyan, also comes, to make a remarkable great scientific contribution, through series of authoring and writings, in *Ṣūfīsm* and *suluk*, as well Islāmic sciences. He wrote more than seven volumes, on Islāmic mysticism, entitle *Nadharat fi al-Taṣawwuf al-Islāmi*, perspectives on Islāmic mysticism. Of these volumes some were published, covered the areas of *Ṣūfīsm*, *tazkyiah*, *irshad*, and *suluk*. Another significant contribution of al-Hafiyan is his masterpiece al-Wasyyya, the Bequest, which was translated into English more than a one time. The following is extract from al-Wasyyya (2012:19):

It is incumbent on you, my sons and devotees, to review your deeds, take stock of your words and examine them in the light of Truth. If they outweigh in His scale stick to them and if they under-weigh abandon them. This is because the combination of truthful deeds with eternal knowledge and good conduct is the apparent picture of the complete love of Allāh and His Messenger. It is the ornament that remains and adorns when all others vanish and fade away. So wear my ornament in measured perfection, forever I will live with you.

Al-Hafyan was one of those who possess the rhetoric, and sweet tongue, rare to be found in his peers, for his speech, is the speech of the gnostic, and the one who decodes the *ṭalasim* of

secrets. So, he authored so many varied books, its major thematic features is *erfan*³⁵². 'Īlmal-Nadhrat is the science of the opening, *warid*, *ilm laduni*, and gifted science. Among the most wide published and circulated books of al-Ḥafyan are the followings:

1. *Kitab al-Wasyiyya*- the Bequest, with six editions, included English edition.

2. *Egalat al-fikr*.

3. *Shaykh ʿAbd al-Qādir ḥaiyyatuhu wa atharuhu*.

4. *Nadharat fi al-Taṣawwuf al-Islām i*, perspectives on Islāmic Mysticism- comes in nine volumes. Now in circulation are:

a-Al-Taṣawwuf al-Islāmi al-Muṣṭalah wa al-Maḥmum- The Islāmic mysticism the concept.

b-Aḥwarr al-Taṣawwuf al-Islāmi- The stages of Islāmic mysticism.

c-Al-B'ia wa al-Sama'ae- The setting and *sama'a*.

d-Ṭahara wa ṣalah- The purity and prayer.

Under publication:

1- *a eraf wa Mawasem*

³⁵²*Mausuat ahal al-Dhikr bi ll'Sudan*, Khartoum, Vol-1, 2004:1385.

2- *Al-Taṣawwuf al-Islāmī al-Manhaj*- The Islāmīc mysticism, the doctrine.

3- *Al-Taṣawwuf al-Islāmī al-Aṭā*- The Islāmīc mysticism, the contribution.

4- *Qadaiyya al-Erffan al-Ṣūfī*- The Islāmīc mysticism, the gnostic issues-1

5- *Qadaiyya al-Erffan al-Ṣūfī*- The Islāmīc mysticism, the gnostic issues-2³⁵³

Add to the above of al-Hafīyan, scientific contribution to *ṭariq*, is the so many of the manuscripts, covered the areas of the *ṭarīqa*'s pioneers biographies, *fiqh*, *ḥadīth*, and poems. 'A great *Ṣūfī* leader, an accomplished Mālīkī scholar, a poet and an erudite, spiritual writer, the late al-Shaykh Abd al-Mahmud al-Hafyan of Ṭabat (1919?1973), author of The Bequest (al-Wasiyya), left a great legacy of scholarly works in all fields of the traditional Islāmīc sciences. Yet although his contributions to the science of the *sharīʿ* are outstanding, it is his contributions in the field of *ḥaqīqa* that most highly rank him amongst the most distinguished of *Ṣūfī* Muslims. The Wasiyya, The Bequest, is but an approximation of the deep yet elegantly

³⁵³ Abd al-Mahmud Al-Hafyan. *Nadharat fī al-Taṣawwuf alislāmī, al-Taṣawwuf alislāmī al-mustalah wa al-maḥmūd*, 2008, p.28.

and lucidly stated meanings of the *sharīʿ* and the *ḥaqīqa* of Islām . It addresses not only the followers of the Sama'aniyya Order, or even all Muslims, but all men and women, young and old, who care to listen to the advice of a noble spirit and a great *Ṣūfī* Muslim, whose influence transcends his time and place³⁵⁴.

In the following lines and during 1960s he has read the Muslims situation and has come with these prophesies:

Never harmed the Islām ic dawah in a history, other than what has descended of disasters and ordeals, as of what it being harmed and hurtled with such preachers who thought the harshness and hardship: is jealousy to the right, and the hardship of heart and lack of courtesy or misconduct: is strength in the right, and the filthy of the tongue, and turpitude of morals: is malice to the enemies and rage to the infidels. The one recites the Qur'ān but it will not reach beyond their throats" taq ḥank", the one get out of religion, as the shara get out of the a geen. Despite this the faith to him, is what he said, and except this is innovation and misguidances. And the creed is what he believes, if you asked him about the bases of his aqeeda, exhibits and displays a disbelieving and utters hajarn. And we seek refuge of Allāh from knowledge which does not

³⁵⁴ <http://www.islamicbookstore.com/b9771.html>.

*benefit, and from heart that does not entertain the fear (of Allāh)*³⁵⁵

Recently and in 2001 the University of al-Neleian has awarded him, the honourary doctorate of philosophy in Islāmic culture, for his worthy distinct contribution, to the Islāmic culture. Al-Hafiyan has passed away, in the year 1973 and buried in a tomb at Ṭabat, and came to be succeeded by his son, the current *kḥālifā* Shaykh al-Jayīli (1948)³⁵⁶.

³⁵⁵ See Abd al-Mahmoud al-Hafyan. *al-Shaykh Abd al-Qadir al-Jiayli Ḥiathu wa Atharhu*, p: 220.

³⁵⁶ <http://ṬabatalMahmoud.com/ar/modules/smartsection/item.php?itemid=1>



Figure 6- Shaykh ʿAbd al-Mahmūd al-Ḥafyān 1919- 1973

Shaykh al-Jayīli Shaykh ʿAbd al-Maḥmūd al-Ḥafyan 1948-

Shaykh al-Jayīli is the current *kḥālifā* of the Sammāniyya branch of Ṭabat. He was born in January 1948 at Ṭabat, into a family of knowledge. His biography tells that he is the son of Shaykh ʿAbd al-Maḥmūd al-Ḥafyan (1919-1973), b.Shaykh ʿAbd al-Qādir al-Jayīli (1878-1965) whose lineage ends with Shaykh Aḥmad al-Ṭayyib b.Shaykh al-Bashīr (d.1824). His mother is *syida* al-Zahra bt. Shaykh al-Sammāni b.Shaykh ʿAbd al-Maḥmūd b.Shaykh Nūr al-Dā'im. He was raised in a household that possessed a tradition and lineage of Islāmic scholarship and righteousness. As of the other Shaykhs' sons, who see in the study and the memorization of the Qur'ān, the guide to the right path, so, he (Shaykh al-Jayili) began, his educational life, in *kḥālwa*, and in 1955-1959, went to Ṭabat elementary school. While in the period between 1959 and 1963, he was enrolled as Student at Ṭabat intermediate school. And from Ṭabat he was directed to Hantob and that was in 1963-1967, where finished, his secondary education. And finally in his tertiary education, he joined the University of Khartoum, faculty of Arts (English and Arabic languages) in 1971. Shortly, after his graduation, and in his life carrier, Shaykh al-Jayīli went to work, in Sudan TV, at the news and translation section, from

1971 up to 1973, this period had witnessed, his activity in presenting, many of religious programmas, like the *Qabasat min Nour*, a show in which he had hosted many of the poets, writers, and the people of *ṭasawwuf*. In 1973 he had transferred to the religious and endowments ministry, but the passing away of his father in that very same year, had prevented him to continue. However, he comes to success him in the caliphate of the Sammāniyya, for he is accepted by his fathers, as well his brothers, and the *murīds*, to lead this blessed procession, till this day (2004), and still he is standing to the tasks of the caliphate, representing in the Friday prayers, the two *eids*, the funeral prayers, the supervision of the Qur'ān *kḥālwa*, *dhikr* circles, holding scientific learning sessions, on *fiqh*, *tafsīr*, *tawḥīd*, and *ṭasawwuf*. As for the social tasks, also he used to make the marriage contract, and looking to the issues of divorce, and some other of the family issues. In addition to his supervising the religious festivals organized in the *masīd*. The biggest known seasons of the *ṭarīqa* are:

1- The prophet birthday (*Mawlid*).

2- *Isra and Meraj*

3- *Eid al-fiṭer*.

4- The *adḥa* eid.

To Shaykh al-Jayīli two published poetic *dīwāns*:

1- *Dīwān riyād al-Muḥbeen* part one (printed in classical language)

2- *Dīwān riyād al-Muḥbeen* part two (printed in colloquial language)³⁵⁷.

Now he is under the supervision of the publishing of the great scientific legacy, that left by his righteous predecessors. In 2005 the University of the Holy Qur'ān and science has awarded him the honouray doctorate in Islāmīc culture and *dawah*. While the Sudanese presidency has awarded him the medal of science first class³⁵⁸.

Finally, it could be said that the centre of Tabat which established by Shaykh Abd al-Mahmoud represents the scholar nature of the Sammaiyya, for this reason all the *khulafā*" in the centre could be considered as scholars, as they have many writings³⁵⁹.

³⁵⁷*Mausuat ahal al-Dhikr bi Il'Sudan*, Khartoum, Vol.3 (2004:897)

³⁵⁸<http://TabatalMahmoud.com/ar/modules/smartsection/item.php?itemid=13>

³⁵⁹Amani Mohammad El.Obeid. The Sammāniyya tariqa in the Sudan, unpublished M.Sc. in political Science, University of Khartoum, faculty of Economic and Social Studies, 1997, p.152.



Figure 6- Shaykh al-Jayīlī Shaykh ʿAbd al-Maḥmūd al-Ḥafyan 1948-



Figure 6- 2 *masīd* of Shaykh ʿabd al-Maḥmūd w. Nūr al-Dā'im (1845- 1915), Gezira State.

Shaykh Qarīb Allāh Shaykh Abū-Ṣālih 1866 -1936

The centre of Shaykh Qarīb Allāh who is one of the most influential grandsons of the *qutb* of the Sammāniyya Shaykh Aḥmad al-Ṭayyib b. al-Bashīr, is the largest urban Sammāni centre. The tariqa's headquarter is located in Sudanese capital, more specifically Omdurman – w.Nubawi suburb. The full biography of grand *wali* Shaykh Qarīb Allah informs that his father is Shaykh Abū-Ṣālih (1795-1869) b. Shaykh Aḥmad al-

Ṭayyib, The Sammāniyya's founder in Sudan and Egypt . He was born in 1866 at Um-Marriḥ the west. Shaykh Qarīb Allāh began his memorization of the holy Qur'ān, at his father's *kḥālwa*, my master Shaykh Abū-Ṣālīh (1866) at Um-Marriḥ, while he came to complete its memorization at the *kḥālwa* of his uncle Shaykh Aḥmad Abu-Grain at al-Jayili. He studied the Islāmic and Arabic sciences in each of: Omdurman, Um-Marriḥ, al-Jyaīli, Malit, al-Ḥijaz, Egypt. He settled in Um - Badir in northern Kordofan, where the Kababish tribe turned into followers of the Sammāniyya *ṭarīqa* . He visited al-Ḥijāz, al-Shām, Jerusalem, Iraq, Egypt; as well many of the Sudanese cities and villages. He was at the third year of his age when his father had passed away; however, he went on the way of pursuing the science and practical *Ṣūfism*³⁶⁰. At the hands of the famous scholars, inside and outside the Sudan, he studied the sciences of interpretation of the Qur'ān, the sciences of the holy Qur'ān, *uṣūl al-fiqh*, syntax, rhetoric, literature, logic, debating, *tawḥīd*, *taṣawwuf*, *ḥadith*, and the sciences of the *ḥadith*'. Of the well-reputed scholars of whom he had received the different

³⁶⁰ <http://www.Sammāniyya.com/ar/index.php?option=com>.

sciences were Shaykh Zakaria b. ʿAbd Allāh, Shaykh ʿAbd al-Jabar, and *Shaykh al-Islām* Muḥammad al-Badawi in 1898³⁶¹.

Shaykh Qarīb Allāh, blessed story life told that for the sake of Allāh did not fear the blame of those who blame, the incident of the ruling palace of the Sudan British ruler, was a clear proof for this. The Shaykh was considered the first Sudanese, who stood against, that dominated ruler, fanned the flames of an Islāmic revolution, from inside the palace of the English governor general in Sudan. Not only this, but he went to revive the religious pillars, at the same very place. Igniting as well mobilizing by that action all the presence of Muslims, and in turn this causing a predicament, to the colonizers and those in his court and loyalty, who fear people, and fear not Allāh. And then (the Shaykh) issued a leaflet, written in poetic style, inciting the enthusiasm of the Islāmic *ummah* in general, and the Sudanese in particular, specifically against the disbelievers, and their loyalists, even from the men of religion or politics.

It is worth mentioning that Shaikh Qarīb Allāh developed new trends in the way of performing the Sammāni *dhikr* compared to that known in the founder's family. In Um-Marihi the disciples

³⁶¹ Al-Tayyib al-Balal Munir. *Rashafat al-Mudam*, unpublished PhD thesis Omdurman Islamic University, 2011:10.

used to stand in a circle while performing *dhikr* by using drums. This way of performing *dhikr* is known as well in the Qadiri tradition³⁶². Shaikh Qarib Allāh insisted on using perfect Arabic language in the centre *madiḥ* (poems praising the prophet and/or the Sammāni Shaikhs), got rid of drums and stopped the disciples to stand in circle during the *dhikr*, as Shaikh Qarib Allāh introduced standing in two opposing lines and the *khulafā*" or *muqqadam* stand in the centre of the line of the disciples. Besides his wide knowledge as an *'Alim* and his insistence on going in accordance with *Shari'a* , Shaikh Qarib Allāh was famous for *karāma*-making³⁶³.

Shaikh Qarib Allāh concentrated on the instruction of the youth. Due to Shaikh Qarib Allāh's good relations with people, the centre included different ethnic groups. Thus, because of the activities of the centre, it became a remarkable centre in Omdurman town. The urban character of the centre led to a specific composition of the *ṭarīqa* . Most of the adherents of Shaikh Qarib Allāh were either top State employee or business men. However, the centre keeps very cordial relations with the

³⁶² Amani Mohammad El-Obeid. The Sammāniyya tariqa in the Sudan, unpublished M.Sc. in political Science, University of Khartoum, faculty of Economic and Social Studies, 1997, p.158.

³⁶³ Ibid:158.

different factions of the society and with other *Ṣūfī ṭurūq* especially the Tijaniyya and the Khatmiyya³⁶⁴.

The tolerance of Shaikh Qarib Allāh and his centre, despite his scholarly and orthodox trends and his insistence on going on according to *Shari'a*, was shown in his tolerance towards the singers at his time.

To my master Shaykh Qarīb Allāh several authors and books,

1-*Rashafāt al-Mudaam*, it is poetic *dīwān*, with three editions.

2- *Inḥād al-Saireen ila ḥadrat rab al-Alameen*.

3- *Ḥiliyyat al-Salikeen*.

4- *Al-Ḥadrah al-Ilahiyya*.

5- *khwaṣṣ al-Asrar, mandhumat wa adaiyya wa istigathat*.

6- *Gamae al-awrād al-Qaribiyya al-Ṭayyibiyya al-Sammāniyyah*, known as *minḥat al-juaad wa tuḥfat al-ubaad*, the six edition of this author underway.

³⁶⁴ Ibid: 160.

Besides his wide knowledge as an *Alim* and his insistence on going in accordance with *Shari'a*, Shaikh Qarib Allāh was famous for *karāma* – making"³⁶⁵.

Shaykh Qarīb Allāh has two *sanads*. The first is Sammāni from his grandfather Shaykh Aḥmad al-Ṭayyib via his Shaykh and cousin Shaykh Abd al-Mahamoud (1845-1915). The second from Shaykh Abū-Bakr al-Haddad, to Shaykh Muṣṭafā al-Bakri³⁶⁶. For the great role of Shaykh Qarīb Allāh in *Ṣūfī* path, the *ṭarīqa*, is now known as *Ṭarīqah As- Sammāniyyah At-Tayibiyyah Al-Qaribiyyah*. Shaykh Qarīb Allāh has initiated thousands of the students, and came to grant the *ijāza* to the several, among the most famous were: Shaykh Ibrāhim Muḥammad Sūliman, famous with al-Shenqiti, Shaykh Zayn al-abdin and Shaykh Muḥammad Tōm, his *masīd* now (2015) in al-Remila, and runs by his son, *kḥālifā* Shaykh Mukaram.

Shaykh Qarīb Allāh has passed away in the year of 1936, after a life full with great achievements, established his own branch of

³⁶⁵Amani El-Obeid, Mohammad.The Sammāniyya ṭarīqa in the Sudan: Doctrine and Politics, unpublished M.Sc. in political Science, University of Khartoum. 1997, p:158.

³⁶⁶Ḥasan al-Fatīḥ Qarīb Allāh. *Al-Dur al-Dīni wa al-Gitimai wa al-Fikeri (Il'ṭarīqa Al-Sammāniyyah)*. Muhanad. M. A. Khartoum.2004:119.

the Sammāniyya, known as Sammāniyya Tayibiyya Qaribiyya. Successes by his righteous son, the *walī* and the knower of Allāh, Shaykh Muḥammad al-Fatīḥ (1915-1986). He finally came to be buried at the premises of his *masīd*, in a tomb, turned place of attraction to visitors.



Figure 5- 14 Shaykh Qarīb Allāh Shaykh Abū-Ṣālih 1866 - 1936

Shaykh al-Fatīḥ Shaykh Qarīb Allāh 1915– 1986

He is Shaykh al-Fatīḥ b.Shaykh Qarīb Allāh b.Shaykh Abū-Ṣālih b.Shaykh Aḥmad al-Ṭayyib b.al-Bashīr, born in 1915, and passed away in 1986. He memorized the holy Qur'ān by the narrations of abi-Ḥafṣ and abi-Amar. Attained the international certificate from (the scientific *Shaykhdom* at Omdurman) in the year 1927, it is a university certificate (Bachelor). In his travels and *hajj*, he performed the *haj* more than fifty times, with more than seventy *umrah*. He visited Jerusalem, Beirut, Baghdad, Syria, Cairo, Alexandria, Ṭanta, and Humithra (Where my master Shaykh Abu-Ḥasan el-Shadhāli was buried). He also visited Britain (London, Oxford, and Edinburgh), as well many of the Sudanese villages and cities, calling for Allāh, ordering for the good virtues and prohibited of the vices. On his contribution in the *dawah* and guidance, his blessed story life tells of the thousands of those who took the *bia'a* from him, in addition to the many who embraced Islām at his blessed hands. He acted as a chairman to the council of Omdurman higher scientific institute (The current Holy Qur'ān and Islāmic Studies University). As well he was a member of Omdurman Islāmic university. Throughout his blessed *khālīfāte* he established and cared anumber of *zawiays* and mosques.

In the *Ṣūfī* path, he was initiated at the hand of his father Shaykh Qarīb Allāh (1866-1915), in all of what has been authorized on; as well he had been given *ijāza* in *ism Allāhu al-Adham*, the grand name of Allāh, from Shaykh Muḥammad al-Mujtba in the year 1942. Before many years of his passing away, Shaykh al-Fatīḥ, has chosen his son- Ḥasan- to be his successor, deputed him in occasions, as well receiving people, and looking to their daily needs. To my master Shaykh Muḥammad al-Fatīḥ many books, as well many poems, in the praising of the prophet, and *Ṣūfism*. Several of notable students who took the pledge, at his hand came to be authorized as *Shuyukh* in the *Sammāniyya*³⁶⁷. 'He worked actively to propagate the *Sammāniyya*, among those to whom he gave the *ijāza*, was the Nigerian scholar, Nasiru Kabara³⁶⁸. And among the famous students also, Shaykh Jar al-Nabi (d.2013), Shaykh Babikr Aḥmed, Shaykh Babikir was born in Sudan.^[1] He studied Islāmic Sciences in Sudan under Shaykh Fatih Qarīb Allāh son of Sayyidi Shaykh Qarīb Allāh son of Shaykh Aḥmad

³⁶⁷ Ḥasan al-Fatīḥ Qarīb Allāh. *Al-Dur al-Dīni wa al-Gitimai wa al-Fikeri (Il'ṭarīqa Al-Sammāniyyah)*. Muhanad. M. A. Khartoum. 2004, p.122.

³⁶⁸ S, P, Ofahey, S, R. 1994, p.111. *Arabic Literature of Africa*. Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. Netherland.

At-Tayyib. He has certified *Ijāzah* in various Islāmic disciplines including *MālikiFiqh*, *Ḥadith*, *Aqeedah*, *Dawah*, *Tajweed*, and *Tasawwuf*.³⁶⁹ Shaykh resides in London. And of his famous students also Shaykh Omer Bashaykh who has *masīd* in Port Sudan. Another branch of the Sammāniyya Qaribiyya, that related to Shaykh Muḥammad al-Fatiḥ Qarib Allāh, is that one which led by Shaykh Aḥmad al-Ṭayyib Shaykh al-Fatiḥ, a little bit north of the *masīd* of Shaykh Qarib Allāh (d.1936), the grandfather of the Shaykh. Shaykh al-Ṭayyib was born in 1941, and received his earlier education at Omdurman- w.Nubawi- and then went in his tertiary education to Omdurman Islāmic University, faculty of Arts. He was awarded PhD from the University of Edinburgh in Arabic language. He worked as a lecturer at the Holy Qur'ān University, and became a professor in Arabic language. He has been authorized as Shaykh in Sammāniyya and given the *ijāza* of *Shaykhdom* from his father, the gnostic Shaykh Muḥammad al-Fatiḥ Qarib Allāh (d.1986). Shaykh al-Ṭayyib has been elected in many of the educational, religious, social and political bodies during the last two decades.

³⁶⁹ http://en.wikipedia.org/wiki/Aḥmed_Babiker.

The notable, Sudanese *Ṣūfī* magazine, *al-qawm*, the issue of 1987, had interviewed Shaykh Muḥammad Naser Kabra (1912-1996), one of the most famous students of Shaykh al-Fatīḥ, and to whom the widespread of the Sammāniyya in Nigeria is attributed. 'Since I have learnt, so not bad of the sciences, and started doing what *Ṣūfīs* do, I no longer lead people in prayer, searching for the men, until I found our Shaykh Qarīb Allāh, so I began sending him letters, but I have found that he had passed away, he received the letter but there was no reply came, as the Moroccan merchant, who originally was Shenqiti, who merchandised between Sudan and Nigeria had told me. So, I kept searching, until I was told of the *kḥālifā* of *khulafā*, at *Madinaal-Munawra*, *sayid* Abu.el-Ḥasan al-Sammān, the grandson of our Shaykh *qutb* al-Sammān, for he (praised be to Allāh), had received the letter, through Kano *emir* of haj ʿAbd Allāh Bairo, and he replied with a letter that brought me joy and delight, he stated ' From today, don't write to us, about the *ṭarīqa*, but to our *khalifā*, at Omdurman city, our Shaykh al-Fatīḥ. Eventually, and the moment that I received al-Sammān's letter, I sent a letter to our *mawala* Shaykh al-Fatīḥ, and in a very short time, a respected reply with a full response came from him. He has written to me the general *ijāza*, and the

caliphate of the Sammāniyya Qādiriyya, and since (1355 A.H), we continued the efforts with the Sammāniyya Qādiriyya *ṭarīqa* up today, and by the *baraka* of our appointed Shaykh we opened all Nigeria, western, eastern, northern and central, for today (by the grace of Allāh), we are counted with the millions of the 100 million Nigerian, 80 million are Muslims. Before the Qādiriyya renaissance in Nigeria, there were many *Ṣūfī ṭarīqas*, the Tijaniya was the most widespread *ṭarīqa* at that time, but now, and (praise be to Allāh), we have 30 million Sammāni in *ṭarīqa*, at all parts of Nigeria'. In this connection The ties between the Sammāni –Qaribi branch of Nigeria with the main branch at w.Nubawi is a living and strongest one, for the *khulafā'* of the Qaribi branch used to pay visit to their *murīds* in that a African country. It was initiated by the late Prof Shaykh Ḥasan al-Fatīḥ Qarib Allāh (1932-2005). While the Sammāni Nigerian *murīds* are also in frequent and regular visit to the seat of the *ṭarīqa* at Omdurman, especially during the varied religious festivals. I was a witness (2003) to one of their visits, and I listened to them chanting with Nigerian and Arabic language, *Ṣūfī* songs in the praise of the prophet and the *Shuyukh* of the *ṭarīqa*.

Shaykh al-Fatīḥ has written numerous books on *Ṣūfīsm* and *suluk*, the names of a few famous books written by him have been listed below:

1- *A-Manhaj ll'Ṣūfī fi ll'tarbiyah wa ll'dawah ila Allāh.*

2- *A-Nafaḥā ll'Sammāniyya h.*

3- *Al-Jihad ll'akbar.*

4- *Al-Mukhtarāt au ll'qutof ll'daniyat.*

5- *Al-Dhikr al-Jamai al.jahri.*

6- *Al-Tawasul fi dar all'baqā.*

7- *Suḥub ll'mawahib (poetic diwān).*

Shaykh al-Fatīḥ has passed away in the year of 1986, and came to be buried, near his mosque, in w.Nubawi, in a Tōmb turned a visiting place to people. His son Shaykh Ḥasan (1933-2005), comes to be his successor³⁷⁰

³⁷⁰ See *Majalatal-Qawm*, Khatoum, 1987, p.41.



Figure 5- 15 Shaykh al-Fatih Shaykh Qarīb Allāh 1915– 1986

Shaykh Ḥasan Shaykh al-Fatīḥ 1933- 2005

Shaykh Ḥasan Shaykh al-Fatīḥ (1933- 2005), was born into a renowned Sudanese scholarly family, well-known for their deep-rooted attachment to learning and teaching religious knowledge. He was born in Omdurman. Attained his early education at the *khalwa* of his grandfather Shaykh Qarīb Allāh (1866-1936), under al-fakīal-Ṭayyib al-Zayn, and also under Shaykh Ḥasan Muḥammad Sa'id, of the scientific institute of Omdurman *khalwa*. He memorized the Qur'ān, by the narrations of abi-Ḥafṣ and abi-Amru al-Duri. Then he went to the scientific institute of Omdurman. In his tertiary education, Shaykh Ḥasan had joined the Islāmic university of Omdurman, then Cairo University of Khartoum, in which he obtained his bachelor degrees. He was awarded his MA from the post-graduate college, university of Khartoum in 1965, entitle *al-Ṭaṣawwuf al-Islami fi al-Sudan ila Nihaiyat Dawlat al-Funj*, Islāmic mysticism in Sudan towards the end of Funj State. He was seconded to the university of Edinburgh, and obtained his PhD entitle (The influence of al-Ghazali upon Islāmic

jurisprudence and philosophy) in the year 1970³⁷¹. 'Head of the Sammāniyya Qaribiyya, and formerly Vice-Chancellor of Omdurman Islāmic University. Dr Qarib Allāh has held numerous academic and other positions³⁷². Shaykh Ḥasan al-Fatīḥ was one of the most recent brilliant stars of the Sammāniyya. He was an outstanding scholar of eminence and repute, wrote and authored more than hundred books, on *Ṣūfism*; Islāmic studies, Arabic language, and philosophy are attributed to him. He spoke many languages, Arabic, English, Germany, French, Swahili, Latin, Aramaic, and Hebrew. He had worked as a lecturer at the Universities of Islāmic university of Omdurman, that in 1965, and Cairo university of Khartoum. He was promoted as assistant professor in 1975 and associate professor in 1979. He assumed the deanship of faculty of Arts, Islāmic university of Omdurman. And dean of faculty of *shari'a* and social sciences. Also he was appointed head department of philosophy and sociology, and head department of *uṣul al-Dīn*, at the same very university. He was appointed chairman to the scientific institute of Omdurman (The current Holy Qur'ān and

³⁷¹<http://www.Sammāniya.com/ar/index.php?option=com>.

³⁷²S, P, O'fahey, S, R. 1994, p 112. Arabic Literature of Africa. Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. Netherland.

Islāmic sciences). As well he was chosen a member of many of higher education institutes in Sudan and outside³⁷³. Shaykh Ḥasan was an active regular participant, in local and international conferences and forums. He has supervised as well shared in the evaluation of more than hundred MAs and PHDs, in different universities. He had also chosen as a member in the academy of Arabic language in Egypt, Sudan and Syria. In addition he was a member to the unions of the Arabic Islāmic and African and international universities. Moreover, he was chosen a member of the Islāmic *madhib*. He has been honoured by both the government of Egypt and Sudan. And in the year 1993 he was a guest to the American government.

Shaykh Ḥasan has been authorized as a Shaykh , in Sammāniyya *ṭarīqa* in the year 1970. And became *khalifā* to his father Shaykh al-Fatīḥ in the year 1986. 'Qarīb Allāh is a scholar who has taught in various universities and was for several years the chancellor (president) of the Omdurman Islāmic University. He has also written and published over 100 books, following a pattern established by his spiritual

³⁷³ <http://www.Sammāniya.com/ar/index.php?option=com>.

lineage³⁷⁴. 'The literary tradition within the descendants of Aḥmad al-Ṭayyib has flourished ever since at the various Sammāni centres in Omdurman, Ṭabat and elsewhere. The Qarýbiyya branch in Omdurman, whose present (1993) Shaykh is Dr. Ḥasan Muḥammad al-Fatiḥ Qarib Allāh, has been particularly effective in adapting the Sammāniyya tradition to a modern urban context³⁷⁵. Shaykh Ḥasan has great fame, as a Sammāniyya Shaykh whom made contributions, to the *Ṣūfī* movement, in Sudan and added to the legacy built by his father, and grandfather before him. 'But the *Shaykhdom* of professor Ḥasan al-Fatiḥ, based on *Ṣūfī ṭarīqa*, has transferred the *Ṣūfī ṭariq*, as a way for the common, to the choice or selection of cultured class, educated elite as well wealthy class.³⁷⁶

Shaykh Ḥasan had devoted to reaching out to the youth, and bringing them the true message of Islām and *Ṣūfism*, wherever

³⁷⁴ Ibid

³⁷⁵ S, P, O'fahey, S, R. Arabic Literature of Africa. Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. Netherland.1994, p .7.

³⁷⁶ <http://www.google.com.ly/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0CCgQFjAA&url=http%3A%2F%2Fwww.almesbar.>

they may be. He utilized his pen and tongue to defend Islām and *taṣawwuf*, authored, delivered lectures, and turned an active as well regular participant, with youth in the Sudanese universities and mosques, used to share *Ṣūfī* students, their programmes on universities. To his view the *Ṣūfī* should do good for people and follow the way of the Prophet Muḥammad. He should be tolerant with his family, neighbours and all others in the world. *Sayid* Muḥammad Uthman al-Mirghani (b.1930), said about him 'we record to him, his apparent role in Allāh's *dawah*, for he spent his age, in the service of science, Islām and Muslims³⁷⁷'. While Bashīr al-Bakrī (2005:12) praised him said, 'His presence was the national safety for our generation, and the one after. I have never seen traditionalism and modernism agreed together, as I saw on the face of the scholar, the *walī* by the permission of Allāh, yes, he was the night monk, a knight of daytime³⁷⁸'. 'The late Shaykh Ḥasan has two hats, *taqiya umm-qarin*, and *taiqiya umm-qalam*. As for the horn-hat, it is the *taṣawwuf* hat (the

³⁷⁷ See Tāriq el-Sharīf. *Majalat Fada'at*. Issue No 15, published by Sudan National Corporation of Radio and TV. Khartoum, 2005, p.28- 37.

³⁷⁸ Ibid: 37.

carpet). And as for the pen- hat, it is his recognizable, known, tangible academic striving. We want to take out of his works, and life a model as well an example, that because the generations, raise and bring up by these lessons. I will summarize the life of the late in the virtues: firstly he was loveable to those who around, and for the others. Secondly, he attained spiritual *wiṣal* and *itiṣal*. Thirdly, what he has gained of rational and experimental knowledge. Fourth, the carpet has provided the people of *ṭasawwuf*, spiritual, social, and educational connection, transferred into a throat, in the society, through which they managed to spread guidance, reform, righteousness and education. And this grants the people of the carpets, with great privilege, of what they have gained and realized. Our lost has inherited from his father, this doctrine, but he went on to develop, through his own techniques and means, which in turned made this grand school, more successful and a source of polarization to youth, both men and women. Fifth, this a achievement and work, did not prevented him, of the social activity. He was an example of the social man, you find him in condolence, and mourn, visit, receive and see off, meet the whole, with the known Sudanese

deep and profound sociality. Sixth, he maintained an international foreign relation with people of *ṭariq*, and others, in what concern the spiritual as well academic research relations³⁷⁹. 'Al-Ḥasan was an accurate researcher, and a writer that sought preference and excellence³⁸⁰. For many years, and before his passing away, Shaykh had regular lectures, used to be held on the *masīd* of the *ṭarīqa* at w.Nubawi, on the evening of Friday and Tuesday. During that years he had finished with commentaries and comments, many of *taṣawwuf* books, mainly *Iḥya ulum al-Deen*, of the noted scholar Imam al-Ghazali.

Shaykh Ḥasan books exceeded 110, encompassing several branches of knowledge. Apart from these contributions, he had written annotations and commentaries on books pertaining to various branches of learning.

³⁷⁹ Recorded video speech by Saddiq al-Mahdi, 2006,

³⁸⁰ Recorded video speech by Mansour Khalid, 2006.

I am so grateful to Shaykh MoḥammadShaykh Ḥasan al-Fatiḥ the current *khalifā* of the *ṭarīqa* at W.Nubawi, who generously provided me with rare materials that help a lot in tackling this area of the research.

- 1- *Isharāt all'gamāl wa ll'bdae fi ll'falsafā ll'Ṣūfiyyah.*
- 2- *Al'lam al-Tarīqah al-Qadiriyyah (wa dawrahum fi ll'fikr wa ll'dawah ila Allāh).*
- 3- *Al-Amān fi al-Mafhum ll'Ṣūfi.*
- 4- *ll'insan bain ll'madiyat wa ll'ruhyat.*
- 5- *Ba'ith ll'nahḍā al-ruḥiyah fi ll'Islām (ASHaykh Muḥammad Abdal.Karimal-Sammān).*
- 6- *Barahin ll'mawalīd wa ll'dhikriyat al-ḥuliyah ll'ṣaliḥin.*
- 7- *Bain athār al-khamr al-ḥisi wa al-manawi.*
- 8- *All'tabaruk bi ll'ṣalihin wa atharhum.*
- 9- *Al-Taṣawwuf fi ll'Sudan ila nihaiyat dawlat ll'Funj.*
- 10- *All'tawasul bi ll'nbiyā wa ll'ṣaliḥin.*
- 11- *Jabal ll'kishir sayidi Ashaykh Aḥmad Attayib bn al-Bashīr".*
- 12- *Jareer madinat al-Shair.*
- 13- *Dur al-Tarīqah al-Qadiriyyah fi ll'fikr wa dawah ila Allāh.*
- 14- *Dur al-Tarīqah al-Naqshbandiyyah fi ll'fikr wa dawah ila Allāh.*
- 15- *Al-Riyadah fi ll'mafhum al-Ṣūfi.*

- 16- *Al-Sudan dar Il'hijaratil Il'wala wa Il'thaniyyah Il'saḥabā.*
- 17- *AShaykh Qarib Allāh wa dawrhu fi Il'fikr wa Il'dawah ila Allāh.*
- 18- *AShaykh wa Il'masīd fi al-mafhum Il'Ṣūfī.*
- 19- *AṢūfīyyah fi midan Il'jihad.*
- 20- *Falsafāt Il'shatḥ ind Il'Ṣūfīyyah.*
- 21- *Falsafāt wuḥdat Il'wjud.*
- 22- *Al-mafhum Il'ramzi Il'khamr ind Il'Ṣūfīyyah.*
- 23- *Yastanbiūnak*³⁸¹.

Beside guidance, and until his passing away writing remained his most cherished activity. 'Professor Shaykh Ḥasan al-Fatīḥ Qarīb Allāh skillfully joined between the personal religiosity, as well academic studies of religion, for you never touch in his writings and his educational behaviour, any contradiction, for he established a solid bridge between the *shari'a* and the *ḥaqīqa*, and between the Reason and the heart. His academic promotion goes along side, his promotion in *Ṣūfism* stations. So, when he attained the professorship, in turn he sat at the

³⁸¹ Ḥasan al-Fatīḥ. *Al-Dur al-Fikeri Il'Tariqah Il'Sammaniyyah*. 2004, p: 146, 147, 148, 149, 150, 151.

top of Sammāniyya Tayebiyya Qaribiyya *ṭarīqa*. The *Ṣūfism* institution in which he had grown up, never prevent him of evolution, in the academic institutions, until he attained the chair of the vice- chancellor of Omdurman Islāmic university³⁸².

However, and after a life full with achievements and great noble deeds, Shaykh has passed away in June 2005. And came to be succeeded by his son Shaykh Muḥammad.



Figure 5-16 professor Shaykh Ḥasan al-Fatīḥ Qarīb Allāh 1932-2005.

³⁸² See Tāriq el-Sharīf. *Majalat Fada'at*. Issue No 15, published by Sudan national corporation of Radio and TV. Khartoum, 2005, p.28- 37.



Figure 5 -17 *masīd* of Shaykh Qarīb Allāh Shaykh Abū-Şālih 1866 -1936, Khartoum State.

Shaykh Zayn al-Abidin Shaykh al-Ḥasan 1903– 1996

Shaykh Zayn al-Abidin is one of the most famous students of Shaykh Qarīb Allāh (1866-1936). His full name is Shaykh Zayn al-Abidin Shaykh al-Ḥasan b. Shaykh ʿAbd-Raḥman; he is a grandson of Shaykh Aḥmad al-Ṭayyib b.al-Bashīr. Born in Shambat, in 1323 H. Learnt the Qurʾān at the *khalwa* of al-fakī Babikr, and then at the *khalwa* of his cousin Shaykh ʿAbd al-Qādir b. Shaykh ʿAbdr-Raḥman at al-Jayīli. He took the *Ṣūfī* pledge at the hand of Shaykh Qarīb Allāh (1866-1936), and has granted the *ijāza* as Sammāni Shaykh in 1943, this before of his

completion to his study at Omdurman Scientific Institute. Shaykh Zayn al-Abidin is an example of the humble, good manner person. Shaykh Zayn al-Abidin had established his own *masīd* at Shambat.

He (peace be upon him) was humble, smiley, with good manners of a good company, noble, treat his visitors with their diverse classes, the treatment of the compassionate merciful father. Thus, his *iqbal* and care of them, didn't take him away of his devotion, *awrād*, and *adhkr*, in which he thoroughly gave his entire life, and spent his age, and for its sake he shunned away of the *dunya*, despite its *iqba* towards him, at the beginning of his youth³⁸³.

And after a life full of great deeds for the service of Islām and *taṣawwuf*, he passed away in 1996, and buried in a tomb at his *masīd* in Shambat, which is directed now (2013) by his son the *khalifā* Shaykh ʿAbd al-Wahab al-Sharʿani³⁸⁴.

³⁸³ Hasan, al-Fatih Qarib Allah. *Shaykh Qarib Allah wa Dawrhu fi ll'Dawuh ila Allah*.

³⁸⁴ http://www.sudanway.sd/charact_zain%20al3abdin%20alhsan.htm.



Figure 5- 18 Shaykh Zayn al-Abidin Shaykh al-Ḥasan 1905–1996.

Shaykh al-Ṭayyib Shaykh al-Bashîr Shaykh Abdr-Rhman d.1970

He is Shaykh al-Ṭayyib b.Shaykh al-Bashîr (1661-1932) b. Abdr-Rhman b.al-Bakrî b.al-Bashîr (from his father's side, he met the *al-Ghawth* Shaykh Aḥmad al-Ṭayyib, in al-Bashîr, as

the chains of the genealogy to al-Abbas, the cousin of the best of mankind. While from his mother's side, he was the son of Fāṭima al-Batool, the daughter of Shaykh Aḥmad b. Abū-Ṣālih b. *sayyidi* Aḥmad al-Ṭayyib). He studied the Qur'ān under his father Shaykh al-Bashīr, accompanied him, at his rest and travels, till he memorized the Qur'ān, and that before he reached the seven of his age. Later he had come to re-read the Qur'ān, with *sayyidi* al-Fadul at wad-Nuaman. Then he went to Omdurman, to pursue his education, and from Omdurman scientific institute he obtained the international certificate. By the virtue of the vast knowledge, and with masterful ability of jurisprudence, he had been chosen to be the *mufti* of the Sudan republic. But his grandfather Shaykh Qarīb Allāh (1866-1936), said to him: 'Your father wouldn't learn you, for a job, but for Muslims' sons' guidance', as a result Shaykh declined to assume the post. The time passed by, and through *ishāra* from her father he came to marry *sayidam* Fāṭima bt. Shaykh 'Abd al-Maḥmūd, who bore him his eldest sons, Shaykh 'Abd al-Maḥmūd, his first *khalifā* (d.1982), and also his brother, the current *khalifā*, Shaykh Bakri (b.1946). Shaykh used to work in his farms, he cultivated and harvest, as the farmers did. At Ṭabat and on the Northern gate, of my master Shaykh 'Abd al-Maḥmūd, Shaykh

al-Ṭayyib came to build, his own *khalwas*, for guidance. Few years later he was instructed by Shaykh ʿAbd al-Maḥmūd, to establish a mosque, in South of Gezira, it happened that Shaykh al-Ṭayyib left to Abu-Qumeri a village in the northern direction, of the city of al-Ḥōsh, and set up there his mosque as well the *masīd*. He was asked, why he came, to a place where he had no relatives, or cousins, he replied that the idea of doing, such an action was done, through *Ishāra*. Shaykh al-Ṭayyib lived as a helper to his father, and with his departure to the hereafter, he came to assume the full office of the *kḥālifāte* that because he was already had granted the grand *ijāza*, when he was of twenty years, and during the life time of his father³⁸⁵. 'Shaykh al-Ṭayyib deemed an exemplary model, for *ṭasawwuf*, in Sudan in general, and to the *Ṭayyibiyan* house, more specifically, that because he was so much involved in the love of Allāh and His remembrance, so much occupied with the sciences, Qur'ān's recitation, *murīds*' guidance, and his detachment from worldly things, only to sheer necessity, as well his refrained from politics and its people³⁸⁶. 'Shaykh al-Ṭayyib was a genius and a

³⁸⁵ Interview with Shaykh Mohammad el-Ḥasan Shaykh al-Tayyib Hasaheisa, 15, 8, 2013.

³⁸⁶ Interview with Shaykh ʿAbd al-Jabbar Shaykh al-Balal al-Khaldi , al-Thura 17, Omdurman, 15-9- 2013.

unique of his own time, he was an example of the well-versed scholar, who passed through, a point or a matter of the *Ashmawiyya*, then deeply went on quoting several *ūlamā* views, on the very same point, till the *muazin*, calls for the prayer. He used to advise us, by saying, Take *ṭariqal-qawm*. Learn what help you, to do your prayer, on the correct right way. And have a work³⁸⁷. About his doctrine in guidance, he (may Allāh be pleased with him), had abide by the method of the *salaf*. He had followed a *Mustafiyyanmanhaj*, in *murīds*' guidance, for he used to send out, a scholar to each village, where he had *murīds*, just for educating them, their religion matters. At his age the *ṭarīqa*, had witnessed great expansion. He had initiated thousands of thousands of *murīds* into the *Sammāniyya*, while he has authorized so many of the notable students, who come finally to establish their own independent *masīds*. Among the noted of those students, Shaykh Shaṭooṭ at w.Madani, Shaykh Azuz also at the same city, Shaykh Ḥasan Aḥmad al-Awad (b.1947)³⁸⁸. Shaykh Ḥasan Aḥmad al-Awad^{masīd} is the most resent active branch of the *Sammāniyya*, at Omdurman *al-Ḥarah al-Taṣaa*, what distinguish this branch, is the weekly

³⁸⁷ Interview with Mohammed al-Amīn al-Sammāni, Arbaji, 1- 9- 2013.

³⁸⁸ Interview with Shaykh ʿAbd al-Jabar Shaykh al-Balal al-Khaldi, al-Thura 17, Omdurman, 15- 9- 2013.

religious lectures, which delivered by famous notable scholars, as well the annual festival, which in essence is a competition, held for celebrating the prayer upon the prophet (PBUH). Another active branch of the *ṭarīqa*, and a student of Shaykh al-Ṭayyib, is that one of Shaykh al-Balal Shaykh Munir al-Kḥāldi, at Omdurman *al-Ḥarah* 17, this branch of the *ṭarīqa*, leads by Shaykh ʿAbd al-Jabar Shaykh al-Balal, a professor of Arabic language, at Omdurman Islāmic University. Shaykh al-Ṭayyib has passed away in 1970, and came to be succeeded by his son Shaykh al-Maḥmoūd, who died in 1982. The *khālifa* now (2014) is Shaykh al-Bakrī.



Figure 5- 19 Shaykh al-Ṭayyib Shaykh al-Bashīr Shaykh Abdr-Rhman d.1970

Shaykh al-Bakrī Shaykh al-Ṭayyib- b-1946

He was born at Ṭabat Shaykh ʿAbd al-Maḥmūd, in the year 1946. His father is Shaykh al-Ṭayyib b. Shaykh al-Bashīr (d.1970), while his mother is *sayyida* Fāṭima (al-Baqait), the daughter of *sayyidi* Shaykh ʿAbd al-Maḥmūd Nūr al-Dā'im *rājil Ṭabat*. In his education life he studied his elementary, at Ṭabat and Hasaheisa. He also studied at w.Madani scientific institute. And then went to Omdurman, and joined Omdurman scientific institute. Under his father received the education of *suluk* and *ṭasawwuf*. Finally he went in his professional life, to teach, in the different schools of the central region. Shaykh al-Bakrī has a poetic *dīwān*, includes prophetic as well educational poems. He has assumed the full office of the Sammāniyya *khalifāte* prior to the passing away of his brother Shaykh ʿAbd al-Maḥmūd and that was in the year 1982³⁸⁹. 'Shaykh al-Bakrī was a primary school teacher; he succeeded his brother, as *akhalifia* to the carpet of the Sammāniyya. At his reign the *ṭarīqa* also has witnessed more expansion, than before, for more *khalwas* as well *zāwiyas*, have been opened, in the different part of the country, assigning special task which giving people

³⁸⁹http://kheef.org/?page_id=87.

guidance, with aim of the purification of the souls. At our own time, Shaykh al-Bakrī deems an example to the true ascetic *Ṣūfī*, the people of his own time, strongly believe that. He took on a strict and rigorous life of abstinence and austerity, and used to spend his nights in prayer and meditation³⁹⁰.



Figure 5- 20 Shaykh al-Bakrī Shaykh al-Ṭayyib- 1946-

³⁹⁰Interview with Shaykh ʿAbd al-Jabar Shaykh al-Balal al-Khaldi, al-Thura 17, Omdurman, 15- 9- 2013.

Shaykh al-Bashîr Shaykh Nûr al-Dā'im 1832-1919

His full name is Shaykh al-Bashîr b. Shaykh Nûr al-Dā'im (d.1852) b. Shaykh Aḥmad al-Ṭayyib. He was born in 1832. In the *Ṣūfī* path he was initiated at the hand of his father's well-reputed student, Shaykh al-Qurashī b. al-Zyan (d.1880). Shaykh al-Bashîr was one of the gnostic, devoted all his life to the good service of Islām and *ṭasawwuf*. Before his coming to stay, for the last time at Ṭabat al-Sammān, with his blessed son Shaykh al-Sammān (1850-1967), he had spent a lot of time at al-Tebeib-village near Rufa'a. The story of his coming, and then his staying, to the final days of his life, is told in the story visit of the founder's grandson Shaykh al-Sammān of *al-Madina* to Ṭabat. It worth noting that, from ancient times, as the tradition ran, the sons of Shaykh Muḥammad 'Abd al-Karīm al-Sammān, used to pay visit, to the sites of the *ṭarīqa* in Sudan. It was said that the visit, of the grandson supposed to be at al-Tebeib, but it did not happened, for it was decided to be in Ṭabat, with Shaykh al-Sammān. It was narrated that Shaykh al-Sammān, who is known with his extreme generosity, had exaggerated in the honouring of the grandson, to the point that he came, to give all his belongings, bought all what he had. It was reported that at the very that remarkable visit, and whenever he (the Shaykh)

brings a precious thing, his father used to say 'My son al-Sammāni, this is insufficient from you', so Shaykh after he emptied all the pockets and the bags, he came to his father, and said: 'I see nothing, but the *hafeed*'s permission, to my family and I, going to serve him, in *al-Madina*'. With all joy and rapture, the grandson's delegation, left Ṭabat al-Sammān, and few days, Shaykh al-Bashîr had seen in a vision, that *madad* and *fatḥ*, an opening, had come to his son, from the great master, the *qutb* al-Sammān, and went to tell him, saying: 'My son al-Sammāni, an opening had come to you, without *wasṭa*, from al-Sammān' he meant Samman of *Madina*, added that famous phrase of his '*metil da ma bin faat*, like this, one didn't afford to leave', pointing to that high and sublime status of his.

Shaykh al-Bashîr was one of the great *awalīya* and the righteous, whose *dua'a* is answered and accepted³⁹¹. In his book *al-Ku'us al-Mutar'a fī Manāqib al-Sadah al-Arba'a*, the wide-fame *walī*, his brother Shaykh ʿAbd al-Maḥmūd (d.1915), said about him: 'Shaykh al-Bashîr was, with inner purification, wide generosity, and spiritual struggle. He used to enter the sixty day *khalwa*; he had never gone heedless from his Lord's remembrances, a moment of time, with much fear of Allāh, his

³⁹¹Article published on the internet by Abdulgalil Ṣālīḥ 2010.

love, and with a sound tongue and heart. The devotion's light, truthfulness, sincerity, and the sound true intention, were so clear on him and undeniable. He has students and *khulafā*, in the *ṭarīqa*; they are all, on the right path, and with *baraka*³⁹². Shaykh al-Bashîr, has initiated many followers in the *Ṣūfī* path, as well (may God pleased him), has authorized so many as *Shuyukh* in Sammānyia, among the most famous of them, was Shaykh Muḥammad al-Amir and the sons of Shaykh al-Tuhami in Dender area. Shaykh al-Bashîr has passed away in 1919, and came to be buried in a tomb, at Ṭabat Shaykh al-Sammāni, his shrine becomes, a focal spot of visiting. And at the time of his death, he left many blessed and righteous sons: Shaykh al-Sidiq, Shaykh al-Rashid, Shaykh 'Abd al-Aziz, Shaykh al-Rufi, Shaykh al-Tayyib and Shaykh al-Sammān³⁹³.

³⁹² 'Abd al-Mahumd Nūr al-Dā'im, *al-Ku'ūs al-Mutra'a di Manqib al-Sada al-Rba'a*

³⁹³ <http://islaminafrika.wordpress.com/category/Ṣūfīs/ṭarīqa-tayebiyya-Sammāniyya-omaidan/>.



Figure 5- 21 the tomb of Shaykh al-Bashîr Shaykh Nūr al-Dā'im 1832-1919

Shaykh al-Sammān Shaykh al-Bashīr 1850- 1967

The widespread teachings of the Sammāniyya Qādiriyya *ṭarīqa*, on the western bank of the Blue Nile River, and the surrounding towns and villages of Sinnār State is attributed to the well-reputed Shaykh al-Sammānī Shaykh al-Bashīr" (1850-1967 A.C). Shaykh al-Sammān is a grandson to Shaykh Aḥmad al-Ṭayyib w.al-Bashīr. He was initiated into the *Ṣūfī* path at the hand of his father Shaykh al-Bashīr w.Nūr al-Dā'im (1832 - 1919)³⁹⁴. 'Our father Shaykh al-Sammānī, read the Qur'ān at w.Radat- Malulaha west of Dender, memorized the Qur'ān, and studied some of the books of *fiqh*. He grew up very serious, had great care of observing religiosity, and *Ṣūfī* striving since the prime of his age. When he reached the age of eighteen, the students of his father at the village of wad-Tawil, west of Sinnār, asked his residence, for becoming a guide as well religious leader to them. Shaykh al-Bashīr responded to their request. There he set up a small *masīd*, and from the outset he engaged in rigorous and hard spiritual struggle and strive. He cared for entering *khalwas* and kept on this way of spiritual striving. The time passed by, and during this time he married our mother Amna bt al-Badawi, the mother of his eldest son

³⁹⁴Ibid.

Shaykh al-Badawi. The continuity of performing litanies and *adhkār*, and then this earlier hard religious and immense striving, left Shaykh al-Sammān in total preparation, for a grand and sublime mission, which is *irshad*, and this was not strange, since he is the grandson of Shaykh Aḥmad al-Ṭayyib the *qutb* of the *ṭarīqa*. From wad-Tawil he came to establish, a village on the western bank of the Blue Nile, 40 kilometre of Sinnār, and west of Haj ʿAbd Allāh town. The village known as 'Ṭabat', after the famous one of that of his cousin, Ṭabat Shaykh ʿAbd al-Maḥmūd. Thus, at Ṭabat he founded the *masīd*, and soon people flocked to him from far and wide, asking to be initiated under his guidance. The *masīd* in its earliest days, was built from the local materials, mainly grass and woods, a alongside the *masīd* there was the Qur'ānic *khalwa*.

Shaykh had shown greater concern to *ilm*, and for this he used to seize the opportunity of the wandering *ūlamā*, who used at the earliest time of the twenty century, travelling from place to another, asked them to stay in the *masīd*, in order to teach, his sons as well the village's people and *murīds*. In addition, he used also to send to the famous *ūlamā*, to come and to stay in the *masīd*, for teaching the *fiqh* and *ṭasawwuf*. It was narrated that *ūlamā* used to spend months and even years, in his *masīd*.

Such efforts led by the Shaykh had reflected in the growth of religious awareness among the *murīds* and the people in the area in general.

Through his strong belief Shaykh al-Sammān, (May Allāh pleased him), realized the importance of education and knowledge in the people lives, so he established institute for religious science, in 1956. Alongside the Islāmic and Arabic subjects that were taught at the Institute, modern subjects such as Geography, Mathematics and English Language were also introduced as part of the curriculum. It is said that just as he was concerned with people's guidance, master al-Sammān was also equally concerned with the great message of the institute, which focuses on increasing awareness and combating ignorance in that remote area of the Sudan. It was said that for that reason the Shaykh was personally in charge of the institute, paying the salaries of the teachers and providing accommodation for them and the students. After many years of his direct charge to the institute, it was finally handed over to the government, to place under the supervision of the Religious Affairs Ministry

The Shaykh held significant views on guidance, he used to emphasize and always stresses in his speech, to his *murīds*, that guidance, and with the changes of time, turned a precious rare

commodity, while in so many occasions, used to quote the words of the *qutb* Shaykh Muṣṭafā al-Bakrī, who says:

Muz Raitu al-Salikeen Qalu

Al-Murshidin fi al-Khafa Qad Ḥālu

Since I saw the wayfarers went few

*The guides on khafa had dwelled*³⁹⁵

And also he would heavily emphasize to the people and *murīds*, the nearness of the time stressing that the universe not long, and would get dark, telling that the darkness occurs by the disappearance of the gnostics. His speech went compatible with that prophetic tradition which assured: "*Truly, Allāh does not remove Sacred Knowledge by taking it out of servants, but rather by taking back the souls of Islāmic scholars [in death], until, when He has not left a single scholar, the people take the ignorant as leaders, who are asked for and who give Islāmic legal opinion without knowledge, misguided and misleading*"

And in his speech about the nearness, and then the end of time, he used to quote his grandfather Shaykh Aḥmad al-Ṭayyib b. al-

³⁹⁵Interview with Şeḍīq Shaykh al-Badawi, Ṭabat Shaykh al-Sammāni, 10, 10, 2013.

Bashīr", who held the view to the coming of the doomsday in the formula: *'Tamudu, Eyru, and Taduqu'*

TAMUDU:

T: Turks.

M: Mahdi.

D: *Dajjal*.

EYRU:

E: Eisa- Jesus.

Y: *Yajoj and Majooj*, Gog and Magog.

R: *Ra'f al-Qur'ān*, lifting the Qur'ān.

TADUQU:

T: *Qafl ba'ab al-Tawba*, the closure of repentance door.

D: *Aabat al-Ard*, a crawler of the earth.

Q: *Qiām al-Sa'ā*, the doomsday.

Also Shaykh hold a view on who the *walī* ought to be, he used to say that the perfect *walī*, who does not possess '*sukar*', is not

a perfect *walī*, so when he was asked about the phrase, he explained it as follows:

S: Secret.

K: Alchemy.

R: *Ruhani*.

Stories of the extreme generosity and *karāmāt* of the Shaykh spread rapidly among the people of the area of whom the majority were farmers and animal herders. He by no means the quintessential of generosity, his *masīd* is housing many have-nots. The occurrence of great miracles at the hands of the Shaykh as well the charismatic qualities of him, were the reasons found to be behind the successful spread of the *ṭarīqa* in the area. He is from amongst the great of his era. He was the perfect example of his pious predecessors, in knowledge, piety, wisdom and understanding. All the great *awaliyā'* of the time held him in great esteem. He was very kind and generous and always prepared to assist the servants of Allāh.

Socially, al-Sammān never neglected the great responsibility of social contact, and by maintaining good relations with people irrespective of race, tribe or social status.

Al-Sammān had written many poems on the praising of the prophet as well on the *qawm*, among the most famous is *Mandhumat fi ll'sanad al-Qadiri al-Sammāni* . He also composes prayer upon the prophet (PBUH).

He (may Allāh be pleased with him) had guided many of the *murīds*, by his mere glance. He granted *ijāza* to several notable students of them Sharīf Daf Allāh, the grandson of Sharīf al-Ḥājj 'Abd Allh, and Shaykh Al-Awad w.Ahmudi, the poet Shaykh Muḥammad al-Amīn, the poet Min Damat, also the Shaykh and the well-noted *madiḥ* al-Amīn Aḥmad al-Qurashī³⁹⁶. After a life full of piety and great deeds, master Shaykh al-Sammān passed away in the year 1967, and was buried at Ṭabat al-Sammān, where his shrine has become a place of attraction for everyday visitors. Shaykh al-Sammān was survived by many daughters and five blessed sons they are: Shaykh al-Bakrī, al-Badawi, al-Jayili, al-Ṣeḍīq, and Shaykh Ibrāhim³⁹⁷.

³⁹⁶Interview with Ṣeḍīq Shaykh al-Badawi, Ṭabat Shaykh al-Sammāni, 10, 10, 2013.

³⁹⁷<http://islaminafrika.wordpress.com/category/Ṣūfīs/ṭarīqa-tayebiyya-Sammāniyya-omaidan/>.



Figure 5- 22 Shaykh al-Sammāni Shaykh al-Bashīr 1850-1967

Shaykh al-Bakrī Shaykh al-Sammāni 1917- 1970

Master Shaykh al-Bakrī (1917-1970) really is one of the few greatest *awalīya*, who came at a late time, when passed away left behind a great spiritual legacy, represented in a generation of men, among the people became like the stars in brightness and number. His biography tells that he is the son of Shaykh al-

Sammāni Shaykh al-Bashīr (1850-1967). His grandfather is the pioneer of the Sammāniyya in Sudan, while on the side of his grandmother he belonged to the family of Shaykh Muḥammad w. Taha al-Azraq the famous *walī*, and the student of Shaykh Aḥmad al-Ṭayyib. Shaykh al-Bakrī took the *bia'a* from his father Shaykh al-Sammān. And during his lifetime (Shaykh al-Sammān), he (may Allāh be pleased with him) had established his own independent *masīd* beside that one of his father, and began to receive the guests and visitors, showered his material and spiritual blessing upon them and giving the *Ṣūfī* allegiance to the seekers. This act of the son had pleased his father, for the father knew from the beginning what the future holds for his blessed son. The time has rolled on, and the prophecy of the father has come true and verified, so from the so many who were called, master Shaykh al-Bakrī came to be one of the few who were chosen; chosen to be a *walī* known to the people of heaven, before the people on earth, chosen to the presence of Allāh as a perfect inheritor to the prophet Muḥammad and the Reality, chosen to guide men to the presence of Allāh. He was one of the perfect of *awalīya*. The signs and qualities of perfection which represented in knowledge, piety, good character, and handsome appearance were applicable to him. It

was said that he strongly strict to the prophetic *Sunnah*, deeply concerned with the moral and spiritual training of his disciples, trained them with firmness. Shaykh used to as manner of encouragement in the path striving and struggle, to try to eat less and sleep less, as there is great benefit in this. He strongly believes that in *Ṣūfism*, the love of influence, hinders the *murīds'* spiritual advancement and ascending

A lot of stories tell us that he was one of the men of insight and clear sight. The incidence of the many and the frequent *karāmāt* attributed to him fixed the charismatic powers of the Shaykh in the minds of his disciples and *murīds*. The spread of such stories of *karāmāt*, in addition to the spiritual powers of the Shaykh , adding to his strong personal qualities, had a great influence in attracting many people to take the *Ṣūfī* allegiance at his blessed hand. To his disciples he was a sincere guide, followed *taṣawwuf* teachings and principles with great love, sincerity and devotion, and thus regained their dignity and integrity as human beings. Shaykh al-Bakrī was able, by Allāh's leave, to revive an entire generation, and the repercussions of such work are still being felt³⁹⁸. 'He was a man, being counted

³⁹⁸<http://islaminafrica.wordpress.com/category/Ṣūfīs/ṭarīqa-tayebiyya-Sammāniyya-omaidan/>.

with the fathers, he was not, from his generation sons, solely in the divine place, he was, with the fathers, a lot of the Sammāni *Shuyukh* have proved this to him. He was one of the great, influential *awalīya*, a man with strong will. Despite the time, its delay and worse, he has strong hand in guidance. He is a man of clear spiritual struggle, and his *ijihad*, hadn't less, than that of the *salaf*. In his *ijtihad* he successfully, had imitated the early men of the *salaf*. When you see, or listen from him, as if you had seen, the men from the dawn of history, the righteous, the prophets and the messengers'. He held in high esteem for his arduous *mujahadat*, devotional practices, endowed with immense spiritual zeal, which enable him, to be among the great leaders of the *ṭarīqa*³⁹⁹. 'Always when I came to him, I found him laid on the ground. I used to ask him: 'Shaykh what is this!?' the bed is well- prepared, with the mattress and pillow, as well the mat, why did you lay on the ground!?He says: 'O Yousif, if am not shame of people, would say that Shaykh is careless or reckless, even on the daytime, I wouldn't sit on the mat. For the pleasure and comfort I get, from laying on the ground, I wouldn't get from elsewhere, and the nice, sweetest

³⁹⁹Interview with Şeḍīq Shaykh al-Badawi, Ṭabat Shaykh al-Sammāni, 27, 10, 2013.

perfume, that I smell I didn't find its like. Shaykh went on and said: 'O Yousif',

I said 'Yes'

'Who is counted the comfortable? Is it the traveller? Or the man who sleeps, at his home?' The man who sleeps, at his own home, is the comfortable' I said.

'Isn't it better going as home's owner, be so familiar to it (the ground), and get down there, as an owner, rather than a guest⁴⁰⁰.

He (may Allāh be pleased with him), always read *ṣalāt al-Nuqṭa*; the circle centre of the existence prayer of the *qutbal-Sammān*, and *salāt al-lahotiyya*, *ṣalāt al-Adhama*, and concluded with *ḥizb al-Amān* of Shaykh Aḥmad al-Ṭayyib. In the *dhikr* circles, he used to conclude with reading the whole of *ḥizbal-aman*. In the voluntary prayers, he used always, to pray six *rak'at*, after *magrib* prayer, also he used to do *duḥa* prayer six units, and every day he used to read chapter of the holy Qur'ān'. Master Shaykh al-Bakrī, wherever he went, he brought with him the transmission of tasting, the world beyond that of the senses. He lived his religious life, as an example to others, and gifted all, whom he met, with increase in Iman. His life is a

⁴⁰⁰Interview with Shaykh Yusif al-Riziqi, Omaidan, May, 2012.

shining example of victory of truth and righteousness, over the forces of darkness and deception'.

In poetry writing, to him is attributed the famous *Qasida'ḥālat julusum al-qawm'*. The Shaykh has given the *ijāza* to so several students; among them is Shaykh Yūsuf al-Riziqi⁴⁰¹.

Master Shaykh al-Bakrī has passed away in the year 1970, and was survived by two daughters and five sons: Shaykh Ḥasan al-Baṣri (1943), who is the *kḥālifā* now, at Ṭabat al-Sammān, Shaykh al-Ṭayyib, Shaykh Nūr al-Dā'im, Shaykh Muḥammad Taha, and Shaykh al-Sammān (1954) at Omaidan⁴⁰².

⁴⁰¹ Ibid.

⁴⁰² <http://ar.scribd.com/doc/> published by Abdulgalil Ṣālīḥ.



Figure 5 – 23 Shaykh al-Bakrī Shaykh al-Sammāni 1917- 1970

Shaykh al-Badawi Shaykh al-Sammani 1918 -2007

He is Shaykh al-Badawi b. Shaykh al-Sammani b. Shaykh al-Bashir. He was born at Tabat in 1918. He memorized the holy Quran at the *khalwa* of w. Abu-Salih, East of the Nile. He was known with his true and sincere devotion, he stood as symbol to asceticism. From his earlier growth he considered *mjdhub*, it

could be said that he was semi-absent from the materialistic world. To the point that and in many cases didn't know his close relatives, sons and wives, for each moment you find him and whenever one of them entered to him, you find him asking: "who are you? , as it known this in *Sūfism* called the absence. He didn't know the currencies with its varied values. Throughout the fifty years of my presence with him, he didn't ask of a certain food only one time. He had a wide deep knowledge on the science of the Quran recitations. Of a high excel in *awrad* and *adhkar* performance. His *majilis* was always on the *sirrah*, the stories of the *salaf* and the righteous. He didn't engaged in politics and refrained himself away of the nonsense. He didn't occupy himself with the sustenance. In more than one time and while with his presence with his *murids*, his father (Shaykh al-Sammani) used to tell that he (al-Badawi) remained him with his ancestors. Shaykh al-Badawi has passed away in the year 2007 after 37 year as *khalifa* of the *tariqa*, and came to be buried with his father at Tabat.



Figure 5- 24 Shaykh al-Badawi Shaykh al-Sammani 1918 -2007

Shaykh al-Jayili Shaykh al-Sammani 1922 -1995

His full name is Shaykh al-Jayili Shaykh al-Sammani Shaykh al-Bashir. He was born at Tabat Shaykh al-Sammani in 1922 and spent his blessed age there till his passing away in 1995. He is a full brother to both of Shaykh al-Bakri (1917-1970), and Shaykh Ibrahim (d.2008). His grandmother is Um-Alhasan bt. Shaykh

Abd Allah, the grandson of Shaykh Muhammad Taha al-Azraq the student of Shaykh Ahmad al-Tayyib b.al-Bashir the founder of the Sammāniyya in Sudan and Egypt. Shaykh al-Jayili received his earlier education at the *khalwa* of his father at Tabat, so he memorized the Quran and learnt what is essential of the *ilm* and sciences. He was a man of true and strange visions. He had a wide and profound knowledge about the lives of the Bedouins. He occupied himself with *dhikr* and devotion till his passing way in 1995. He left behind many sons and daughters.



Shaykh al-Sediq Shaykh al-Sammani 1925 -2002

He is Shaykh al-Sediq b. Shaykh al-Sammani b. Shaykh al-Bashir. He is the fourth in rank among his brothers. He was born at Tabat in 1918. His mother is Nafisa bt. Shaykh al-Sediq b. Shaykh Ahmad al-Rifae b. Shaykh Ahmad al-Tayyib b. al-Bashir. Therefore, he is *Tayyibi* from both of his parents' side. He has grown up at this grand house which has known with the virtue of righteousness, and the teachings of Quran and *ilm*. He was a man who known with his love to renewal and innovation. He always sought the highest.

He has graduated from wad-Madani scientific institute, he thought of going to Azhar to continue his education, but his father preferred his presence beside him. He was a vigilant knowing the changes of times and the future's challenges. He was behind the idea of the establishment of Tabat Institute as well the elementary school this during 1950s. In fact the foundation of these two scientific institutes had come together to make great contribution towards the growing of the awareness among the local inhabitants. A lot of students came to reap the benefit of the affiliation to these two institutes.

It could be said that the varied services that the inhabitants of the area come to enjoy is back to the efforts led by Shaykh al-Sediq. He has worked as a teacher at Tabat Institute for many years, only left the post with the passing away of his father in 1967, so as to look and care for the *murids'* affairs. Despite that the two institutes had remained under his supervision.

He had a political ambition for he looked for assuming political post with idea of serving his people. But this trend had found deaf ear from his father, who preferred him to be away from politics. He enjoyed close an intimate place to his father.

After many years spent on the good service to the people of the area as a whole and *tasawwuf* in particular he has passed away in 2002, and came to be buried with his father at Tabat.



Figure 5 -26Shaykh al-Sediq Shaykh al-Sammani 1925 -2002

Shaykh Ibrahim Shaykh al-Sammani 1927- 2008

His full name is Shaykh Ibrahim Shaykh al-Sammani. He was the youngest of his brothers. He was born and grown up at Tabat Shaykh al-Sammani. He was a man of great enthusiasm for *dhikr* and *awrad*. He was of much fasting and of much staying up late

in the nights. In this concern he is liken to the great students of his father. His *majlis* always joined those who love *dhikr*. Shaykh Ibrahim had passed away in 2008, and came to be buried at his father's tomb.



Figure 5 -27 Shaykh Ibrahim Shaykh al-Sammani 1927- 2008

Figure 5 – 28 the author with Shaykh al-Sediq Shaykh al-Badawi, Tabat Shaykh al-Sammani October 2013

Shaykh Ḥasan Shaykh al-Bakrī. b.1948

My master Shaykh Ḥasan al-Baṣṣī was born at Ṭabat Shaykh al-Sammāni in 1943. He descends from a long line of religious notables. His father is my master Shaykh al-Bakrī (1917-1970) b. Shaykh al-Sammāni w.al-Bashīr (1850-1967). His lineage from both of his parents ends with the *qutb* Shaykh Aḥmad al-Ṭayyib b.al-Bashīr (d.1824), the pioneer of the Sammāniyya .Shaykh Ḥasan al-Baṣṣī has received his early education at al-

Barsi elementary school, w. albbas locality, and then he went to Abū-Qumeri, and continued his education. And from there he went to Omdurman scientific institute. Finally he left to Cairo, specifically to *al-Azhar al-Sharīf*, with his younger brother Shaykh Nūr al-Dā'im, he remained there for more than three years, and he backed to Sudan, and this was happened, few months of the sudden passing away of his father, the perfect *walī* Shaykh al-Bakrī in 1970.

Shaykh Ḥasan has appointed *kḥālīfīa*, to the carpet of the Sammāniyya branch of Ṭabat Shaykh al-Sammāni, and has become the ultimate successor, to his father Shaykh al-Bakrī, shortly after the untimely of his passing away. Since that earlier time, and till now, Shaykh Ḥasan devoted himself to the good service of Islām and *Ṣūfism*. Has continued by exerting the efforts to go on with, the great responsibility which has put on his shoulder. At the earliest years of his *kḥālīfiate* he used to engage on prolongretreats, mainly he used to spend, the whole month of Ramadan in the retreats, this for quite so many years, until recently. Because of a true and sincere devotion, and striving in the *Ṣūfī* path, he has attracted many students to the fold of the Sammāniyya. In turn he has authorized and granted *ijāza* of *Shaykhdom*, to so many of the students, who saw in

them, the eligibility and qualification, in the spread of the *ṭarīqa* teachings, through the establishing of the religious duties, prayers, *award*, and holding the circles of *dhikr*.

His personality was so dynamic, that any person who saw him would immediately recognize that he is *walī Allāh*. This quality of his was more evident than anything else. He spent his entire life serving the cause of Islām and *ṭasawwuf*. To Shaykh Ḥasan several prayers upon the prophet (PBUH).

Shaykh Ḥasan has followed the same doctrine of his righteous predecessors, mainly the Sammāni Qādiri tradition, known with its simplicity and easiness, and which at the same time suits the nature of the people of the area, i.e. the western and eastern of the Blue Nile River, for in fact the majority of the people here are farmers, and animal herders. In fact the most important celebrated religious festivals, in the *masīd* of Ṭabat, is the third day of the each of *eid al-Fiter*, and *eid al-Adha*, in addition to the Friday *dhikr*. Reading *rātib al-sa'ada* in the morning and evening, adding to the reading of al-Barzanji *mawlid* book on Friday.



Figure 5- 29 Shaykh Ḥasan Shaykh al-Bakrī Shaykh al-Sammāni b. 1943



Figure 5 – 30 *masīd* of Shaykh al-Sammān Shaykh al-Bashīr
1850- 1967 Sinnar State.

Shaykh al-Sammāni Shaykh al-Bakrī. b.1954

Each era has produced true and sincere guides who testified to the prophetic message, and gave guidance, to thirsty seekers of divine knowledge and the *Ṣūfī* path, among such guides comes Shaykh al-Sammān Shaykh al-Bakrī. The life story of Shaykh al-Sammān (1954) tells that he was born at the village of Omaidan-30km north of Dender- he is the son of master Shaykh

al-Bakrī (1917-1970), whose lineage ends with al-Abbas b. Abd al-Mutalib the prophet's cousin. He was named al-Sammān after his grandfather the knower of Allāh Shaykh al-Sammān w.al-Bashīr (1850-1967).

Previously Omaidan lacked the necessities for a dignified life of its people; there was no school, no water supply and no health centre. But with the presence of al-Sammān and because of the great efforts that he has exerted, the situation in all its aspects started to change. However his appearance at this small village, which lies on the eastern bank of the Dender river, is considered an expansion of the previous efforts led by his forefathers in changing, and hence the spreading of the true message of Islām and *ṭasawwuf*. The spirit of change in that society began when a primary school for both boys and girls was opened in the year 1986. What distinguished the early batches of this school was that students successfully had linked the memorization of the Qur'ān and the subjects that were taught at the school. This happened by dividing their time between the school and the *masīd*, where there is the *kḥālwa* in which they learn and memorize the Qur'ān.

Many factors lie behind the dominance and the successful spread of the Sammāniyya Qādiriya *ṭarīqa*, at Dender area, among which is the personality of the Shaykh himself. To the local people Shaykh al-Sammān stands as an example of generosity, piety and righteousness. In addition the spiritual power of the Shaykh which represented in the innumerable occurrence of *karāmāt* which come to play an important role in attracting many people to the fold of the *ṭarīqa*⁴⁰³. ‘The village of Omaidan distinguishes as an enlightened *Ṣūfī* and religious centre, for it joins the *masīd* of Shaykh al-Sammāni b. Shaykh al-Bakrī b. Shaykh al-Sammāni b. Shaykh al-Bashīr b. Shaykh Nūr al-Dā’im b. Shaykh Aḥmad al-Ṭayyib, the *Sammāniyya Tayebiyya* Shaykh . The *ṭarīqa* in which the bulk of the people of the area, Arabs and Fulani have joint, if not all of them. It could be said that the whole of the village, is found in the *masīd*, which its prominent institution, and that one of the Rufa'a and Dender villages at large. Hence, and because of the *masīd* the village gained its fame, not only on the western Sinnār and Dender localities, but in the whole State corners. This *masīd* deems a cultural social hotbed, through it the inhabitants of the area, of Arabs and Fulani interact, and in it,

⁴⁰³<http://islaminafrica.wordpress.com/category/Ṣūfīs/ṭarīqa-tayebiyya-Sammāniyya-omaidan/>.

all the ethnic, linguistics, religious and economical differences fading away, so this *masīd* is a focal point for their interaction. Like the other of themost of the Sudanese villages, which come to base on in its establishment on *Ṣūfism*, the *masīd* here is the first nucleus, of which the current village based on⁴⁰⁴. Omaidan now has turned into a centre in which the renewed Shaykh al-Sammān devotes his time, to the good service of people. For he daily receiving the hundreds, from different parts of the country with their diverse classes and sects, flock to the *masīd* seeking guidance and spiritual cure. The presence of the Shaykh to the society is that he is a trusted figure for curing mental diseases; a lot of people come to Omaidan with their insane relatives, as al-Sammān is reputed to cure them. Like his ancestors his door is open to all people, his whole life is dedicated to the service of the humanity. Shaykh al-Sammān plays an important role in the reconciliation and settlement of many disputes and social conflicts which arise among the tribes of the area. Because of the spiritual power he possesses people respect his word.al-Sammān wrote several poems in *qawm* and *suluk*.

In fact the Sammāni Qādiri doctrine follows, by the Shaykh has great impact in the spread of the *ṭarīqa*, round Dender area and

⁴⁰⁴Interview with Abbas al-Ḥājj, Khartoum, 17, 9, 2013.

beyond. Such doctrine attracts people to the fold of *ṭasawwuf* and *ṭarīqa* in particular. About the activity in the *masīd*, is the reading of *ràtib al-Sa'ad* in the morning and evening, reading *mawlid* imam al-Barzanji on Friday, adding to the Friday *dhikr* which started in 1986. And then celebrating the third day of each of the *eid al-Fiṭer* and *al-Daha*⁴⁰⁵



Figure 5- 31 Shaykh al-Sammān Shaykh al-Bakrī b- 1954

⁴⁰⁵ Published article on the internet by Abdulgalil Şāliḥ 2010.



Figure 5- 32 *masīd* of Shaykh al-Sammān Shaykh al-Bakrī, Sinnar State.

Sharīf Aḥmad al-Tuhami Sharīf Ayis 1920 -1977

The family of Sharīf Aḥmad al-Tuhami Sharīf Ayis, belongs to Sharīf Muḥammad Abyaḍ, one of the seventh *Sharīfs*, who came to Sudan, in the accompany of Shaykh ʿAbd Allāh al-Araki (923-1019. H). His biography tells that he is Husayni Ahdali Sharīf; his lineage ends with imam Husayn the grandson of the prophet Muḥammad. The family turned to be called *al-Abyaḍab*, through the great grandfather Sharīf Muḥammad Abyaḍ. In the past they were the followers of the Shadhālīyya *ṭarīqa*, mainly Sharīf Muḥammad, and Sharīf ʿAbd Allāh as well

Sharīf ʿAbd al-Wahab. While from Sharīf Ayis Abshila, to Sharīf Idris, they were Qādiri followers. Many years later their loyalty moved to the Sammāniyya through shairf Muḥammad al-Amir, who was instructed by his father, Sharīf ʿAbd al-Qādir to take the Sammāniyya, from Shaykh al-Bashīr w.Nūr al-Dā'im (1832-1919). It was stated that, there was a Sammāni *sanad*, preceded that one of Shaykh al-Bashīr, for Sharīf Idris also was instructed with one of his grandfathers, to take Sammāni *ṭariq*, from Shaykh w. Ali al-Harāj, who was student to Shaykh Aḥmad al-Ṭayyib b.al-Bashīr (1742-1824)⁴⁰⁶.

Sharīf Aḥmad al-Tuhami was born in 1920 at the village of Abū-Raw, west of Dinder. He received his education at the area's *khalwas*. The village of Sharīf al-Tuhami, where the *masīd* of the Sammāniyya is found, was established by Sharīf Aḥmad al-Tuhami in 1950⁴⁰⁷.

The story life of the Sharīf stated that he was a memorizer to the holy Qur'ān, a man with strong will and determination in *dhikr*, and *awrād*, has a poetic *diawn* with the name of *al-Tabaqat*, in the praising of the prophet (PBUH), *suluk*, and on *qawm*. A man

⁴⁰⁶ Interview with Ayis Sharīf Asir, Amarat al-Sharīf al-Tuhami, 25, 10, 2013.

⁴⁰⁷ *Mausuat Ahal al-Dhikr fi al-Sudan, Volume II*, p:591.

with great numbers of students in the *Ṣūfī* path. About the activities in the *masīd*, is the continuity of the Friday evening *dhikr*, which began at the time of Sharīf Taj-Adin, in addition to the reading of *rātib al-Sa'da*, in the morning and evening, adding to the commemoration of the religious festivals, mainly the two *eids*.

One of the famous figures who emerged from the *Abyaḍab* family also was Sharīf Taj Adin, who was known for his passion for travelling. It was reported that he was reached one day, the cave of Qādir, where imam al-Mahdi, went into devotion, prior to the declaration of his revolution. It was believed that Sharīf Taj Adin spent long periods of seclusion there. Throughout of his life he sat an example, to the true striving *Ṣūfī*, who spent his life in devotion and guidance. It also strongly believed that he was passed away at the rank of *qutbiyya*.

The *kḥālifā* of the branch of the *ṭarīqa* now, is Sharīf 'Asīr (2013). In the earlier days of his *kḥālifāte* and until recently, he used to hold a religious lesson, every Monday and Friday, in *fiqh*, *Ṣūfism*, and *sirrah*. He is well-versed in religious sciences, has poetic *dīwān*, in the praising of the prophet (PBUH), and

qawm. And as he is getting old and sick, the *masīd* now is under the charge of his son Shaykh al-Shebli (2013)⁴⁰⁸. *Ṭarīqa* Sammāniyya at Dender. Its *kḥālifā* is Sharīf ‘Asīr Sharīf Ayis, from Shaykh Aḥmad al-Tuhami Shaykh Ayis, his brother took it from his father Shaykh Ayis, Shaykh ‘Abd al-Qādir from Shaykh al-Bashīr Nūr al-Dā’im, by permission from his father Shaykh ‘Abd al-Qādir Shaykh ‘Abd al-Wahab. From Shaykh ‘Abd al-Wahab it is Sammāniyya *ṭarīqa*, and those who preceded him up to his grandfather Muḥammad Abyaḍ it is Qādiriyya⁴⁰⁹.

Sharīf al-Tuhami has passed away in the year 1977, after a life full of good deeds for Islām and *taṣawwuf*. He was buried at his village and his grave is there⁴¹⁰.

⁴⁰⁸Interview with Ayis Sharīf Asir, Amarat al-Sharīf al-Tuhami, 25, 10, 2013.

⁴⁰⁹*Mausuat Ahal al-Dhikr bi ll’Sudan*, Khartoum, Vol.1, 2004, p. 281.

⁴¹⁰*Mausuat Ahal al-Dhikr fi al-Sudan*, Vollume II, p:591.



Figure 5- 33 Sharīf 'Ahmad al-Tuhami- Dender- Sinnar State.

Sharīf al-Khatim d.1936

Out of the so prominent figures, who comes to carry the teachings of the Sammāniyya, to the eastern bank of the Blue Nile and beyond, is Sharīf al-Khatim. His full name is Sharīf Muḥammad al-Khatim b.Sharīf Taha al-Nūr, Ibn Sharīf *sayid* Aḥmad Ibn *sayid* Ali. His genealogy ends with *sayid* al-Ḥasan (625- 670 A.D) the grandson of the prophet. Al-Khatim's grandfather came from Mecca and married a

woman called Um-Hassanien and he returned to Hijaz before seeing his son. Sharīf al-Khatim had grown up, under the care of his grandfather Sharīf al-Nūr, in a house known with religiosity and piety. He memorized the holy Qur'ān, studied *fiqh*. And when felt the necessity of taking *ṭariq qawm*, he refuged to Allāh, asking to be shown the man of whom he could, take the *Ṣūfī* pledge. Sharīf heard a voice calling upon him says: 'Maḥmoud', he asked himself, is he Shaykh 'Abdal-Maḥmoud w.Nūr al-Dā'im? Or who is this Maḥmoud be? However, Sharīf al-Khatim began the searching journey, until he reached Ṭabat. He met Shaykh 'Abd al-Maḥmoud, and told him, what had happened to him, then Shaykh 'Abd al-Maḥmoud said to him: 'let's go to my Shaykh , al-Qurashī w.al-Zayn, (may Allāh be pleased with him)'. When they reached the Shaykh , he welcomed and honoured them well. And then Shaykh 'Abdal-Maḥmoud told what had happened to Sharīf al-Khatim. Sharīf was very concern, knowing the Shaykh of whom, he could take the *ṭariq*, so he concealed something on his ownself, and take an oath, that he will never take the *ṭariq*, from any Shaykh until the would become to reveal to him, what he conceals on his ownself. In fact Shaykh al-Qurashī, asked Sharīfal-Khatim to

draw near him, and told him, what he concealed on his ownself, and then asked him, to give his hand for the *ṭariq*, and it was. By an instruction from Shaykh al-Qurashî, Sharîf al-Khatim, had stayed at the very *kḥālwa*, where imam Muḥammad Aḥmad al-Mahdi resides, and then Shaykh al-Qurashî ordered his student Salim, to serve and rendered al-Sharîfal-Khatim, with the hospitality. From here the bond of love, had grown between Sharîfal-Khatim and imam al-Mahdi, who came to offer Sharîf with some gifts (Holy Qur'ân, *ḥankool*, type of sticks, and *kofiyya*- hat). Imam al-Hadi (1918-1970), the grandson of imam al-Mahdi had visited Karkoj, at the time of sharif Muḥammad al-Amîn caliphate (1905-1976).

After Sharîf al-Khatim spent of what Allāh had wilt, and with granting the *ijāza*, from Shaykh al-Qurashî, he was instructed to go back, to Karkoj to give guidance to the people. It was happened for he came to establish his *masīd*, and Qur'ân's *kḥālwas*, and setting forth the lessons of *fiqh*, *sirrah*, reviving the nights of *eids*, *Mawlid*, and *Isra* and *miraj*. Consequently people came to him from far and wide. Sharîfal-Khatim had married 'Um.al-Mumenen' who gave him, his righteous son Sharîf Muḥammad al-Amîn. Sharîf al-Khatim was a true

ascetic, humble, the ground is his bed, of a very little food and speech, and because of that he was nicknamed *al-katim*, the silence man. He used to hold two prayer-beads for the continuity of *dhikr*. Also he had strong connection with Sharīf Yūsuf al-Hindi (1869-1942), with whom he exchanged letters, and later came to send his sons Sharīf Muḥammad al-Amīn and Sharīf Muḥammad al-Kamil to his *masīd* at Buri. Sharīf al-Khatim has passed away, in the year of 1936, and came to be succeeded by his righteous son Sharīf Muḥammad al-Amīn, who accompanied him for twenty years⁴¹¹.

Sharīf Muḥammad al-Amīn al-Khatim 1905- 1976

Sharīf Muḥammad al-Amīn b. Sharīf al-Khatim (d.1936) is one of the great *awliyā'*, ends with Sharīf al-Nūr b. Sharīf al-Ṭahir (mentioned by Shaykh 'Abd al-Maḥmūd in *Azāhīr al-ryiād*). He is high in rank, and noble of lineage, for he is Ḥasani Sharīf ends with *sayidana* al-Ḥasan b. Ali b.Abi-Talib (599-661.A.D). Born at the 19th century, nearly 1905, at the village of Karkog – Dender- Sinnār State. 'Before spending one week of his birth, the unique of his own time, and the

⁴¹¹*Mausuat ahal al-Dhikr bi ll'Sudan*, Khartoum, Vol.5, 2004, p.16/17.

sultan of his age, *sayyidi* Sharīf Yūsuf b. Sharīf Muḥammad al-Amīn al-Hindi (1869-1942), arrived Karkoj, to offer his congratulations to Sharīf al-Khatim of his son's birth. Sharīf had poured on him of the divine gifts, wrapped him with lights and named him, after his father, Sharīf Muḥammad al-Amīn al-Hindi (d.1883). Sharīf Muḥammad al-Amīn, had grown up under the care of his father, he was loveable to him, under him he studied the *fiqh*, in addition he used to bring the *ulamā* to teach him, the Qur'ān and the *sirrah*. At this righteous house, which known with its love of knowledge and religiosity, he Memorized the Qur'ān, at his father's *khalwa*. And later had come to be his right hand, in managing the *masīd* affairs, he used to go to farm, to grow and harvest, and then store, the product to the *masīd*'s visitors and students. Sharīf Muḥammad al-Amīn, had been authorized in the Sammāniyya by the knower of Allāh, his father Sharīf Muḥammad al-Khatim (d.1936), who was authorized by Shaykh al-Qurashī (d.1880), from Shaykh Aḥmad al-Ṭayyib (d.1824), from Shaykh Muḥammad Ibn Abd al-Karīm al-Sammān (d.1775), from Shaykh Muḥammad Ṭahir al-Kurdi.

Sharīf Muḥammad al-Amīn had strong concern, for the youth, he used to encourage them performing the prayer in congregation, and staying on the *masīd*, to attend the lessons of *fiqh* and *dhikr*. And used to warn them of following their whims and lust, for him, the youth age is the dangerous stage in the human life. At his own time the *masīd* had witnessed much progress, and becomes a centre that attracted a lot of students from different part of the Sudan. In addition to the visits that paid by notable personalities. The *masīd* of Sharīf al-Khatim had played and still do, significant role in offering the spiritual guidance, as well in solving the problems and disputes that erupted in the area, generously offered and still do, unlimited social help, to the people there.

A lot of people had come to Sharīf, and took the Sammānī *ṭariq* from him, among the most famous of them is Shaykh al-Bashīr Muḥammad Nūr (1918-1988), of Shambat-Khartoum State, who belonged to the family of Shaykh Idris w.al-Arbab (d.1650), was an example of a true ascetic *Ṣūfī*. Shaykh al-Bashīr comes to establish a grand mosque, and *masīd*, known with its activities in the area. Sharīf has also *murīds*, not only of the common people, but also from among the ruling class, Ja'afer Muḥammad Nimeri, the president of

the republic of the Sudan (1969-1985) was one of his students. And also of the famous students, was al-Rashid al-Ṭahir Bakr (b.1930), who was born at Karkoj, studied law at the University of Khartoum (1952), and came to assume many ministerial posts. He became animal wealth minister, then minister of foreign affairs, then prime minister and deputy of president Nimeiri⁴¹².

Sharīf Muḥammad al-Amin was famous for his ability of healing people and as an Islāmic scholar. However, Sharīf Muḥammad al-Amin died in 1976 and his successor became his son Sharīf Tijani. Like all of the Sammānis *Shuyukh* in Sudan, Sharīf Muḥammad al-Amin al-Khatim has written a lot of books and poems, in the praising and love of the prophet. Among the famous one of his poems, is the ode of “*al-Bedaal-Faṭimiyya*”. The following are some of the books that he has authored:

1-*Kitab al-Tarbiyya*.

2-*kitab al-Tawḥid*

3-*kitab al-Aqaid*

4-*kitab al-Ebadat*

⁴¹²Interview with Munaf Sharīf al-Nūr- Karkoj- 25-10-2013.

5-*kitab al-Qul al-Sadid fi al-Ṭarīq*

6-*kitab al-Salah al-Mubaraka*

7-*Kitab al-Salah al-Kubra*

8-*Shefaal-Quluub fi madeh al-Nabi al-Mahabub (Dīwān)*⁴¹³.

Sharīf Muḥammad al-Amin has passed away in 1976, and came to be buried in tomb at Karkog city.



Figure 5- 34 Sharīf Muḥammad al-Amīn al-Khatim 1905- 1976.

⁴¹³Al-Nūr, Munaf al-Sharīf Moḥammad al-Amīn – al-Kahaf al-Rabani-Matabi al-Umla. Khartoum.2013, p . 75, 76.



Figure 5- 35 *masīd* Sharīf Muḥammad al-Amin al-Khatim, Sinnar State

Shaykh Birayer w.al-Ḥasin 1823- 1885

Shaykh Birayer is one of the well-reputed Sammāni personalities, who has played the greatest role in the widespread of the *ṭarīqa* teachings, across the White Nile and Kordofan. He was one of the celebrated followers of Shaykh Muḥammad Tōm w.Bānnaqā'. 'His name is Shaykh Birayerw. al-

Ḥasin, he belongs to *Ja'alin Nefaeab*⁴¹⁴. He was born, at al-Ḥājḡām north of Kordofan in 1823, the very same day, in which the *qutb* Shaykh Aḥmad al-Tayyib b.al-Bashîr has passed away. He began his memorization of the Qur'ān, under his uncle, Shaykh al-Amīn w- Arīḡ, the student of Shaykh Aḥmad al-Tayyib b.al-Bashîr. Then he moved to Sayal Karmadin, near al-Metamma where he had completed, the memorization of the holy book at the hand of Shaykh Aḥmad al-Rehaif. The time passed by, and then he went to Shaykh Aḥmad w.Kannan, at al-Kariyba, and under him began the study of the *Māliki* books of *fiqh* notably, *al-Akhadari*, *al-Ashmawiyah*, and *a-Sefti*. Then, he went to Shaykh Aḥmad al-Rayyah al-Araki, at abi-Haraz, and under him studied *Risalat* b. Abi-Zayd al-Qayrwani (d.386/996), as well *mukhtar al-Ṣeḥaḥ*.

The time rolled on, and the divine providence has taken him, to the *qutb* of his own time, *sayyidi* Shaykh al-Tōm w. Banaqa (d.1851) of whom took the *Sammāniyya*. After spending seven years, with his Shaykh he lastly came to be authorized as a Shaykh in the *ṭarīqa*. The village of wadal-Masalami, near al-

⁴¹⁴*Mausuat ahal al-Dhikr bi ll'Sudan*, Khartoum Vol.1, 2004, p.828.

Manaqil, where the shrine of his father Shaykh al-Ḥasin, was the next station to Shaykh Birayer to visit and then to stay. There he founded a mosque, and *kḥālwas*, for the memorization of the Qur'ān, and the study of science. No longer he left the place for some reasons came to be told, in a letter wrote to his teacher Shaykh al-Tōm. The core idea of the whole letter, asking the leave to *Baḥar Abyaḍ*⁴¹⁵. With a very short concise letter Shaykh al-Tōm replied: 'to our son, Shaykh Birayer, (may Allāh preserve him), go to wherever you will, for the desired is Allāh'. However, he left to w.Azaki on the White Nile, spending few years at the place, after establishing a *masīd* and *khalwas*.

Finally, after long journeys across the Sudanese cities and villages, extended even to Taqali south of Kordofan, Shaykh Birayer came to settle at Shabasha, north of al-Dewem city, where he established his main *masīd*, after he settled down with his offsprings. Then Shabasha turned a focal point for visitors, attracted thousands of thousands of people and *murīds*, and came finally to be associated with the name *Shabasha al-Shaykh Birayer*.

⁴¹⁵ Sudanese local language for the White Nile.

Like the *ṭarīqa* 's other pioneers Shaykh Birayer has left behind considerable scientific legacy represented in the following writings:

1-*Al-Aqeeda* (theology) on the Ashari *madhab*.

2-*Minḥat Rab Il'baryyah fi sharḥ Il'rbain Il'Nawaiyya*.

3-*Shifa Il'qulub (fi Il'taṣawwuf)*.

4-*Sharḥ wa ta'liqat ala kitab Il'nubdhah Il'ṭeifa Il'Shaykh al-Dirrdir fi Il'suluk wa Il'tarbiyya Il'khalwatiyya*.

About the Shaykh scientific efforts he used to teach the holy Qur'ān with multi varied narrations, accordingly he authorized the disciples, and of those who were authorized and turned of well-repute was Shaykh al-Fadul w.Numan in Gezira, with his famous *masīd*, in addition to *masīd* al-Shiṭeib that noted one in the Sudan.

The Shaykh used to teach *Mukhtaṣr* of Khalil, in the Maliki *fiqh*, and made his students to memorize by using the slates, so their memorization included the footnotes and the

commentaries, of he meant book. In this concern his students were distinguished with the righteousness and knowledge.

Several of the *khalwas* for teachings the Qur'an and the dissemination of *ilm* and *taṣawwuf* were emerged due the blessed efforts of the Shaykh in the Sudan of that noted one is Shaykh Ismael al-Busiri at Nuba Mountains, and Shaykh Ḥamid al-Bṭḥani in the Nile River (al-Maḥamiyya), and some others which were extended across several of Sudan States.

His *sanad* in the Maliki *madhab* and Ashari *aqeeda* is sublime *sanad* passes through Shaykh al-Binferi, who counted as one of Shaykh Ali al-Jhuri *Shuyukh*, and thus till the *sanad* ends with Imam al-Ashari and Imam Malik to Omer to the prophet.

The doctrine of the *Ṣūfī* path of the Shaykh was the Sāmāniyya Qadiriyya Khalwatiyya doctrine, but it was distinguished with accurate scientific method abiding with the *sharia* on both conduct and teachings. The tendency of the Shaykh 's scientific method, came as a result that he was already known as *alim* and then entered *taṣawwuf*, for this the scientific doctrine prevailed, that meant the tasteful sciences,

meanings and spiritual states, went with excel on the *sharia* sciences⁴¹⁶.

Like his teacher Shaykh Birayer came to compose a lot of poems, through colloquial language, focus on guidance and *Suluk*, *fiqh*, *tawḥīd*, and the pillars of Islām . Through building mosques, *masīds*, and *khalwas*, the students that who were granted *ijāza*, came to continue the propagation of Islāmic teachings as well the *Ṣūfī* doctrine in Kordofan and the White Nile.

In fact the most celebrated and eminent student that he has authorized is *Shaykh Omer Shaykh Muḥammad*, who went with the nickname *rājīlal-Keriyda* (1842-1933)⁴¹⁷.

⁴¹⁶ Interview with Birayer Sa'ad al-Dain, Hasaheisa 31-8-2014

⁴¹⁷ Interview with Shaykh al-Sammāni Sa'dīn – Shabasha-30-10-2013.



Figure 5- 36 the tomb of Shaykh Birayer w.al-Ḥasin 1823- 1885.

Shaykh Omer *Rājil* al-Keriyda 1842- 1933

He is Shaykh Omer b.Shaykh Muḥammad b.Shaykh ʿAbd Allāh al-Ṣafi Aḥmad b.*al-sayid* Haron b. al-Ajami B. Husuna, the full brother of Shaykh Ḥasanw.Husuna (d.1664). He is Husayni Sharīf, whose lineage ends with Imam Ja'fer al-Saddiq (702-765 AD).He was born at the village of Kabo, near Bara in the year 1842. He memorized the Qur'ān with the narrations of Ḥafṣ and al-Duri, and studied the Māliki books of *fiqh* under

Shaykh Muḥammad w.Dulyab (d.1883) at the village of Khursi⁴¹⁸. He was study-mate to Shaykh of Islām Muḥammad al-Badawi (1898), for he met him at the very same place. He was authorized in the Māliki *madhab*, by his teacher Shaykh w.Dulyab.

Shaykh Omer set an example of the true *Ṣūfī*, striving in *adhkār*, his *wird* in the prayer upon the prophet, every night was twelve thousand, while his *wird* of *Dalail al-Khirat* was sixteen time during the daytime. On the outer space of Khursi, Shaykh Omer used to go on long periods of seclusion. Because of an excellent and good performance that he had exhibited, Shaykh Omer came to replace his Shaykh, in teaching the students, inside the *masīd*. Since he held the interest to take the *Ṣūfī* path, so he had asked his Shaykh w.Dulayb, who was a Tijani, to initiate him a member in the *ṭarīqa*, but the Shaykh declined.

By *Ishāra* he went and took the *Ṣūfī* path, at the hand of the well-noted *walī* Shaykh Birayer (1823-1933). With whom he came to spend eighteen years, during which he had engaged,

⁴¹⁸ An area in North of Kordofan.

in ceaseless periods of spiritual struggles, and the brethren service. Soon after Shaykh Birayer had authorized this special student, as a Sammāni Shaykh, he gave him a rolled banner, and asked not to be opened, only in Kordofan. He stayed at al-Qashab village for a period of time, and at this place, he was blessed with a male- boy, named him al-Ḥasin. Sadly he died at the early of his age. After that he left to wad-Ginjari in Gezira region, and from there he finally, came and settled in al-Kawa, on the western bank of the White Nile. From al-Kawa, his traveling journey had rested on al-Keryida. The *masīd* as well the Qur'ānic *kḥālwas* had been established, at the place, which in fact is a name of a plant, grown on the coast of the White Nile.

By the passing of the time, al-Keryida has turned a place of attraction, to the seekers of truth, and guidance. Students from all walks of life, counted with millions, meant this blessed place, asking the initiation in the *Ṣūfī* path. Shaykh Omer had followed special method, in educating his *murīds*, for he always involved in encouraging them, to uphold with the *adab* of the *ṭariq*, and seeking knowledge, inciting them to strive, with the spirit of sincerity and truthfulness in the path, and to remain

engrossed in the remembrance of Allāh, and never waste their time in worldly fun, and games, distance themselves away of indulging in futile debate and vain argument. He also strongly used to recommend them of observing the virtue of loving in Allāh,' "Love for the Sake of Almighty Allāh and Hate for the Sake of Allāh. "Shaykh Omer had been granted with the steadfast and firm foot in the *walīya* and guidance. He was supported with the occurrence of countless of manifested *karāmāt*. Throughout his blessed *kḥālifāte* he has given the grand *ijāza* of guidance, to several of notable and famous students, of them: Shaykh al-Jezuli, Shaykh Fadal Allāh Azraq Mouiya- Shaykh ʿAbd-Rahim w.-Ḥājj- and Shaykh Muḥammad Waqi Allāh (d.1944), the famous *walī*, and the father of the well-reputed Shaykh ʿAbd al-Rahim al-Burai (1923-2005). Shaykh Omer has passed away in 1933, and came to be succeeded by his son Shaykh Birayer⁴¹⁹.

⁴¹⁹Interview with Moḥammad Aḥmed –al-Keryida- 1-11-2013.



Figure 5- 37 *masīd* of Shaykh Omer *Rājil al-Keriyda* 1842- 1933, the White Nile.

Shaykh Muḥammad Waqī Allāh 1865- 1944

Shaykh Muḥammad Waqī Allāh was born in 1865 during the Turkish – Egyptian rule. Several of the visions seen by his mother and many of the good tidings of the righteous at the time, had gone to predicate his righteousness and exalted position among the *awaliyā'*. Shaykh Muḥammad had received the *ilm* and knowledge under *alfageh* Adam al-Tōm b. al-Haj al-

Nūr, and Shaykh al-Sharīf al-Juzuli the Tijani in *ṭarīqa* , who lived near Bara.

During the early years of his age, Shaykh Muḥammad used to go on longer travel of spiritual training; this was before his initiation in the *Ṣūfī* path. He spent longer periods on spiritual wandering and travelling to the point that his relatives had made him mourning for they consider his passing away, this after they lost the hope of his coming. At the village of al-Shukaba at the central of Sudan, Shaykh Muḥammad came to spent years. It was narrated that during his stay in the village, a group of visitors had meant his residence, as the custom ran the Shaykh went on honouring them, but he found nothing to honour them, it was said the guests were in dire need for food. However, the Shaykh found no way but the thought of hosting his guests with *marisa*⁴²⁰ , consequently he went to the place where it sold, but within his arrival there he found the place had been emptied of any drop of *marisa*. However, he back home upset, and entered into his *khawla* did not know what to do. No long but a woman came carried a bowl on her head with a food sufficed many of people. She told them that she

⁴²⁰ Sudanese local wine purely made from dura.

had been sent by her guardian, but till now no person knows who is neither she nor who her guardian was.

At the village of w- Gingari the divine will had joint him with true guide Sharīf Omer al-Şafi his future Shaykh. As student he came to spend many years rendered the service to him, and that after had been initiated him into the Sammāniyya . Among the several of the students, Shaykh Muḥammad Waq Allāh was the eminent. He was of much travelling in spiritual journey or wandering. The Shaykh had realized the grand of the gnostics status, then he finally instructed to go to his own people calling for Allāh and guidance. Before leaving he was provided a banner inherited from the *qutb* Shaykh Aḥmad al-Badwi. He came to establish his own *masīd* at al-Zariba. Prior to his coming the area was dominated with ignorance and some traditions and customs which contradicted with the religion. The wine was so prevailing it used to be made hardly at each house, and came to represent a portion of the daily food. What is so strange is that the person who invites people for his wedding, if he did not come to serve his visitors with wine,

they did not respond to his visit. The situation continued till the coming of al-Buri who told them that the wine is *haram*⁴²¹.

However, the Shaykh went to educate and enlightening his people through the learning sessions that he used to hold, his relatives, sons and friends were among the present. Therefore, the strong solid education background came to serve Shaykh al-Burai in his missionary task of guidance, as well to his full brother al-Khidir who went to *al-Azhar* to pursue Bachelor in *Sharia* sciences, he came to stress that the *ilm* that he had received from his father had sufficed him.

The Shaykh was an example to the generous, ascetic, humble *Ṣūfī*. He used to feed himself and the *masīd* from what he and his *murīds* cultivate, and he used to go to collect wood for making food. In guidance he had followed special doctrine among that society, based on establishing the learning circles, focusing on how one establishing his own *ṣalat*, and *adhkār*, he used simply to encourage the people to offer prayer upon the prophet, maintaining of repeating *al-Ḥasbala* and *tahlil*. Shaykh

⁴²¹Abdr-Rahim Haj Ahmed. *Buri al-Sudan Waqafat ala Shati Irthahu wa Harthahu*, al-Sabat, Khartou, 2009. pp. 23-24.

Muḥammad had been assassinated by a mad man in 1944⁴²². However, with consensus of his brothers, relatives and *murids* Shaykh al-Buri comes to be his successor.

Shaykh 'Abdr-Rahim al-Burai 1923- 2005

Shaykh 'Abdr-Rahim al-Burai considers one of the most recent influential charismatic Sammāni personalities. Who appears not only as spiritual leader, but also a social reformer. In terms of some researchers and observers to the *Ṣūfī* movement in Sudan, Shaykh al-Buri during 1990s and early 2000s turned a phenomenon, a media star, and stood as a whole institution. The branch of the Shaykh al-Burai *masīd* of the *ṭarīqa* Sammāniyya is established, in the village of al-Zariyba, more than one hundred and fifty years ago, by Shaykh Muḥammad Waiqi Allāh, located in Northern Kordofan State, and north-east of al-Obied. Al-Zariyba represents a centre for many villages surrounding it. The place lies on a sandy land in a poor savanna region. The *masīd* like the other *masīds* in Sudan comes to play a significant role, with a different educational, socio- cultural and economical function in the area. When the

⁴²² Ibid:24, 25.

founder of the *masīd* Shaykh Muḥammad passed away (1944), he comes to be succeeded by a son that became of wide fame, not only in Sudan, his home land, but in the global scene. Shaykh al-Burai was born in 1923 in al-Zariyba village, about 120 kilometers, southeast of Al Obeid, capital of North Kordofan State. At the prime of his age, Shaykh al-Burāe memorized the Qur'ān, and studied the science under his father Shaykh Muḥammad Waiq Allāh (d.1944). He was well-versed at the science of *ḥadith* prophetic traditions, *ṣirrah*, *fiqh*, and Arabic language. Moreover, Shaykh al-Burāe took also the knowledge from the excellent famous books, and the impact of this was very clear in the poems that he composed. Al-Burai emerged as a *Ṣūfī* leader, who was truly dedicated himself to the service of Islām and *Ṣūfism*. He became well known not only in Kordofan, but his fame covered almost all parts of Sudan, as well as many other parts of the Arab world. Beside his religious and asceticism practice, he became famous for his poems, that were sung almost everywhere in Sudan, through his followers as well as through mass media. And wrote many songs and poetry to convey Islām's basic teachings and principles. His poems are commonplace on Sudan's State-

run airwaves⁴²³. Though his beginnings were humble, he was to become the most beloved Sudanese Shaykh of the late 20th and early 21th centuries, with a popularity that far exceeded the adepts he accepted into his *ṭarīqa*. Al-Burai consistently served two not-unrelated roles: on the one hand, he lived the life of a traditional *Ṣūfī* Shaykh, meeting the spiritual (and sometimes material) needs of his followers, in his desert home of al-Zaryiba. While on the other hand, he became a media star and a figure of natural import, the face of *Ṣūfī* Islām plastered on the backs of buses and the walls of home and business across northern Sudan. The latter role he owed in great measure to the popularity of his poetry, a corpus that most Sudanese encountered through recorded versions, put to the beats of the

⁴²³[http://www.Sudanvisiondaily.com/Shaykh Abdel- Rahim Wagie Allāh Al Burai one of the prominent Ṣūfī leaders in Sudan](http://www.Sudanvisiondaily.com/Shaykh_Abdel-Rahim_Wagie_Allāh_Al_Burai_one_of_the_prominent_Ṣūfī_leaders_in_Sudan) Date: Monday, February 21 @ 05:22:58 UTC.

traditional *taar* drum and even to the sounds of the Sudanese pop music⁴²⁴.

Al-Zariba *masīd* has done great efforts to clear out the illiteracy of a lot of children, who are not only those who are in the surrounding areas, but the children from the far away districts. It is well-known that illiteracy in the Sudan is over 80%, and the capacity of the elementary schools is far beyond the children population who are seven years of age, then we could notice the considerable contribution of such institutions, bearing in mind that there are many other institutions all over the Sudan. Secondly, if we think about the social functions which are carried out by al-Zariba as an institution, we notice that it has many contributions in this aspect, but here within I shall direct the attention to very specific samples. For example this institution as a place being open for different ethnic groups and nevertheless it encourages Sudanese people without any sign of racial discrimination to come and unite together as Muslims in one social society, looking only one at the benefits

⁴²⁴Robert S. Kramer, Richard Andrew Lobban, Carolyn Fluehr-Lobban, Historical Dictionary of the Sudan, Scarecrow press, Inc, Maryland, 2013, p.99.

that they could do for themselves by such unity, and all people having equal rights, without any differentiation on ethnic basis concerning marriage or work. This for sure diminishes racial crises. Shaykh Al-Bura'e was advocating co-operative marriage of more than one thousand of youth who are lodging in villages around Al-Zariba. This means that more than five hundred new families were added to the society. Also if we put in mind the AIDS disease which is the global illness of today. For sure this institution had given the society one of the disease deterrents by keeping the sexual need to be within the family and thus the community health has been served⁴²⁵. 'But the *masīd* was also a centre of traditional Islāmic learning, strengthening and renewing the inherited but fragile cultural identity of these mostly rural Muslims. At different levels, there was the basic committing to memory of the Koran for elementary students, then the study of *ḥadith* (a narration on the life of the Prophet) and of *fiqh* law (law interpreted from the Koran by elders; not the more hardline *sharīḥ* law) for the more mature, and, for the more advanced, even commentaries on the Koran and

⁴²⁵Farah, Eisa Mohamad. Al-Zariba: A case study, published paper, Institute of African and Asian studies, University of Khartoum, 21-23- March, 2006, p.3.

books of *Ṣūfīsm*⁴²⁶. Shaikh Al-Bur'ai (1923-2005) is one of the most celebrated Shaikhs of the Sammāniyya *Ṣūfī* order in Sudan. He managed to establish an open edged *ṭarīqa* that attracted sections of the educated Sudanese middle class. Started as an individual Sammāni order *Shaikh* in 1944, Shaikh Al- Bur'ai gradually became popular for his unusual abilities of *karāma* making, healing and mediation in tribal conflict. During the 1980s he was able to achieve wide popularity among the middle class, as his poetry was broadcasted, published and propagated by the media. In 1990s, Shaikh Al-Bur'ai appeared as a celebrated national figure who had strong ties with most Sudanese politicians either in the Sudanese government of the Ingazh regime or in the opposition circles. Shaikh al Bur'ai practiced politics not as a politician but as a social reformer. Those poems were also picked up, by many young Sudanese singers, and spread throughout the Sudan, and in all social sectors. They were cured without, even having to go for medical treatment. It happened also to a number of foreigners, from Egypt and some Arab countries. He was quite famous in

⁴²⁶<http://www.questia.com/library/1P2-1972646/the-islamic-world-is-too-often-portrayed-as-a-realm>.

Saudi Arabia, for having extraordinary powers for curing and healing. He had also some extraordinary powers, for relieving distress, calamities, and problems. All through his life, Shaykh Al-Burai has been known, for charity, teaching Koran and religious knowledge. In addition to that he had contributed greatly towards the establishment of schools, religious institutes, mosques, hospitals and health centers, digging wells for drinking water, in many towns and villages, all over the Sudan. He also made considerable donations, for many social service projects, and had supported great numbers of students, and pupils, in all education stages. In Zariba he provides lodging, as well as subsistence for hundreds of students, and Koran reciters in the various Koranic *kḥālwas*. Al-Buraei had hosted hundreds of disciples from west and east Africa, as well as Sudanese seeking to study Islām's holy book - the Qur'ān - and other Islāmic principles⁴²⁷. When Jayli's grandfather established the mosque and school at Zariba, the area had been a notorious bad land of robber-nomads: this *Ṣūfī* centre had spear-headed a more settled and lawful life among local tribesmen. Initially, it was not easy to gain their confidence,

⁴²⁷<http://gmsudan.com/20131028/middle-class-and-Ṣūfism-the-case-study-of-the-Sammāniyya-order-branch-of-shaikh-al-burai/>.

but the first Shaykh visited their families and invited all to meals of honey and roast meats, until they began to treat the *masīd* as their own centre. A market had grown up outside the walls, allowing not only students but also locals to dabble in commerce, so that the spread of Islām was accompanied by the growth of trade⁴²⁸. In fact *Shaikh* Al Bur'ai attracted the Sudanese masses in general and the educated groups in particular. *Shaikh* Al Bur'ai had different categories of disciples: 1) Audience of his poetry (*Madiḥ*) that represents the wider group throughout the Sudan. They include *Ṣūfīs* and non-*Ṣūfīs*. By virtue most of them are not of the *Sammāniyya* order. Here the media played a great role in spreading his *Madiḥ* throughout the National Radio and TV. Most of this category did not visit *Shaikh* Al Bur'ai, but they are guided by his *Madiḥ*. They represent higher number than those disciples found in Kordofan. 2) Visitors (*Aṣḥab Al Hagat*) who come to *Shaikh* Al Bur'ai in order to find solutions for their own individual problems and they represent closer circle than his poetry

⁴²⁸<http://www.questia.com/library/1P2-1972646/the-islamic-world-is-too-often-portrayed-as-a-realm>.

audience. Also they are composed of *Ṣūfīs* and non-*Ṣūfīs* and from different political backgrounds. Most of them believe that *Shaikh* Al Bur'ai possesses *baraka* and his wishes are divinely accepted. Most of them ask him to recite the Holy inauguration of Qur'ān seeking their different wishes to be fulfilled. This category is mostly from the educated group.3) Closer circle who usually come to *Shaikh* Al Bur'ai in order to pray with him. In Al Zariyba center, most of these categories are from Kordofan. Also they consider *Shaikh* Al Bur'ai as a general individual *fakī*.. 4) The closer circle of his disciples who were initiated into *Ṣūfī* path by *Shaikh* Al Bur'ai. They represent his *Ṣūfī* disciples. By virtue all of them are *Sammānis* and they are very close to him.

Shaykh Al-Burae is one of the great men of the Sudan and Africa. This is not for the reason of his too much money or wealth, but because of his simplicity and humility, his love for the people rich, poor without discrimination or ethnicity nor of tribe, he was an example of unity. What attracted the middle class to the doctrine of *Shaikh* Al Bur'ai is absence of rigid membership and rigid obligations of *Shari'a*. Anyone can follow the teachings found in the poetry and *Madiḥ* of *Shaikh* Al

Bur'ai. The litanies of *Shaikh Al Bur'ai* provided the middle class achieve individual solutions to their problems. Through his strong links with Head of States (Nimeiri and Al Bashīr") and state ministers, Al Bur'ai was able to help thousands of those came to him seeking his help either by using his contacts to solve their problems or by giving them financial support. *Shaikh Al Bur'ai's* contacts enabled him to help many of those laid off for public use by the state to be appointed in different jobs.

The doctrine followed by Shaykh al-Burai has been pointed out by Amani. M.Obeid (2013:14) she writes "The doctrine of *Shaikh Al-Bur'ai* represents a moderate *Ṣūfī* doctrine. *Shaikh Al Bur'ai* by his insistence on the mediation of the Prophet directly represents neo-*Ṣūfī* link and not through mediation of the holymen, a fact that attracted the educated middle class. The *Ṣūfī* order of *Shaikh Al Bur'ai* is an openedged *ṭarīqa*. In other words its membership is open for any person. Hewas not outside the boundaries of the Islāmic law (*Shari'a*) however; he adopted *Karāma*as a basic concept in *Ṣūfīsm*. *Shaikh Al Bur'ai* combined the essence of Sudanese *Ṣūfīsm* found in the descriptions of w. Dhayf Allāh in the seventeenth century

which is full of *karāma* (miracles) doing with the characteristics of the *Ṣūfī*-Scholar of the neo-*Ṣūfī* *ṭarīqas* of the nineteenth and twentieth centuries represented by the Sammāniyya *ṭarīqa*.

The vacuum created by the retreat of political parties and civil society as a result of the *coup d'état* of the *Ingazh* government was filled by small *Ṣūfī* orders in general and *Shaikh* Al-Bur'ai in particular. The charity work of *Shaikh* Al Bur'ai and his *Ṣūfī* associations that provided health care, education and projects for low cost marriages filled this vacuum. Associations made by *Shaikh* Al-Bur'ai were meant to organize the marginalized strata of the middle class into societal actions and not political actions⁴²⁹. Out of the thousands of his poems, just the author has chosen the ode of '*uureka tebak*', to be healthy well secured:

Now follows Boraie's Sermon:

To be healthy well secured

Be good to your enemies

Those been true and good

Always remember Lord

Remember your own one God

⁴²⁹Amani M. El-Obeid, Middle Class and Ṣūfism: Why *Shaikh* al-Bur'ai was appealing to the Sudanese Middle Class, published paper. 2013 : 14.

*Don't also forget death,
The big gain to your good health*⁴³⁰.

The traveller and the journalist **Swonel** () who spent more than three days at al-Zariyba in an article published by the Independent British newspaper sees that if the visitor was not at al-Zariyba for Allah, there was no way to for very long, he writes: 'We were taken on a tour of Zariba, which was very beautiful on its simplicity. There were no distractions here at Zariba, no games to play, or music to listen to, or films to watch, or novels to read; no daily newspapers or favourite programmes on the television; no sidewalk cafes or shops in which to pass the time of the day; not even a small friendly neighbourhood supermarket. If you were not at Zariba for Allāh, there was no way; you could stay at Zariba for very long⁴³¹. In their book *al-Burai rajul al-Waqat*, al-Buni and Sa'id have commented 'One of the Shaykh Al-Bura'e contributions in changing the (*Madih*), musical style is his adaptation of

⁴³⁰Idris, El-Banna. A Sudanese view of comparative poetry. Ahfad University for women- Khartoum.2002, p.122/23.

⁴³¹<http://www.questia.com/library/1P2-1972646/the-islamic-world-is-too-often-portrayed-as-a-realm>.

traditional songs melody and rhythm. Such changes become artistically very attractive and appreciable to the youth, especially when listening to them from *Awald Al-Bura'e* who are professional *Madiḥ* group of performers established by their Shaykh personally to chant his *Madiḥ*⁴³².

Shaikh Al Bur'ai started as a Sammāni individual *Shaikh* but later developed a doctrine that tried to unite the doctrines of all *Ṣūfī ṭarīqas* in Sudan. He became representative of all Sudanese *Ṣūfī ṭarīqa*, as he used to initiate different disciples into different *ṭarīqas*. He was able to initiate disciples into the Qādiriyya, the Tijaniyya and the Khatmiyya in addition to the Sammāniyya. These disciples continue to be Shaikh Al Bur'ai's disciples. Shaykh has been awarded many honourary doctorates from many of famous Sudanese universities, such as the Islāmic University of Omdurman, University of Gezira and University of Kordofan. As well he has been awarded the medal of science from the government of Sudan, and the medal of excellence from the president of Egypt republic.

Abundantly praising as celebrated accomplished poet, Shaykh al-Burai has written the following *diwāns*:

⁴³² Ibid:11

Number	<i>diwan's name</i>	subject	<i>qasid</i> number
1	<i>Ryad aljunā</i>	varied classical poems	100
2	<i>aljawhr al-Asnā</i>	<i>madih nabawi</i>	92
3	<i>Sayid Hawazin</i>	= =	91
4	<i>Qurat al-Absar</i>	= =	70
5	<i>Kanzi wa Nūri</i>	= =	180
6	<i>al-Sahaba</i>	<i>Sirrat al-Sahaba</i>	16
7	<i>Burik tibak</i>	<i>Wa'z wa irshad</i>	60
8	<i>al-Qwam</i>	<i>Fi madih al-Qwam</i>	150
9	<i>Misr al-Muamana</i>	= =	66
10	<i>al-Shaib</i>	Shaykh Mohamad Waqi Allāh	106
11 12	<i>Tala Allāh La illah ila Allāh</i>	<i>al-Aqida Fiqh al-Maliki</i>	01 01 ⁴³³

Diagram 9 Burai's poetic *diwans*

⁴³³ Abdr-Rahim Haj Ahmed. *Buri al-Sudan Waqafat ala Shati Irthahu wa Harthahu*, al-Sabat, Khartoum, 2009. P: 214.

After al-Burai's death in February of 2005, his leadership was succeeded by his son al-Fatih, but as of 2011, Shaykh al-Fatih has got to gain national prominence of his late father⁴³⁴.



Figure 5– 38 Shaykh Ābdr-Rahim al-Burai 1923- 2005, North Kordofan State.

⁴³⁴Robert S. Kramer•Richard Andrew Lobban•Carolyn Fluehr-Lobban, *Historical Dictionary of the Sudan*, Scarecrow press, Inc, Maryland, 2013, p.99.



Figure 5 – 39 the tombs of Shaykh Muḥammad Waqī Allāh and his son Shaykh ʿAbd-Rahīm al-Burai 1923- 2005, North Kordofan State.

Shaykh Muḥammad al-Nūr w.Arabi- d. 1862

He is Shaykh Muḥammad al-Nūr Aḥmad w.al-Arabi (1862). Al-Arabi is nickname for his father. He was born in Matuuq. His is Bakri for his family ends with *sayidna* Abū-Bakr al-Ṣadiq (634-573), the first caliph, to the prophet of Islām . Since Sinnār, was the capital of the State, and because of the presence of the *ulamā* there, Shaykh Muḥammad Nūr who was very fond of knowledge, used and from now and then, visiting the meant

city. During this time, it was said, he also used to visit, Shaykh Muḥammad al-Tōm w.Bannqa (d.1851), and at every visit, to the Shaykh he came to be asked taking the *Ṣūfī ṭariq*, but he used to decline, and out of modesty excusing that the *ṭariq* necessitates the *adab*, which he lacks, as he thought. It was said that the Shaykh, told him that, he was pardoned of observing the *adab*.

Days and months passed by and he (Shaykh al-Nūr) yielded to the divine Will and accepted to take the pledge, it was narrated that, he engaged as a sincere *murīd*, and went on to realize, the reality of *ṭasawwuf*, to the point that, the *fuqarā*, went to call him, *Shaykh al-adab*, the Shaykh of courtesy. Out of the noted students that had been authorized by Shaykh Muḥammad Tōm, Shaykh al-Nūr had managed to occupy special place at the heart of the Shaykh, who loved him dearly, to the extent that one day, Shaykh came to address his students, by saying: 'I have loved my son Muḥammad Nūr, to the point if my thumb being opened, they will find Muḥammad Nūr inside. And I have attained three- hundred and sixty men, to the messenger of Allāh, and I had made Muḥammad Nūr, the jewel- seller, over them'. It was also narrated that, Shaykh Muḥammad Nūr had accompanied, his Shaykh for thirty years, and in many cases, he

used to be deputized in the different occasions. Later on Shaykh al-Nūr came to Rayba, which is in the west of Sinnār city, about two miles, to establish his own *masīd*⁴³⁵. 'My master Shaykh al-Nūr lived, his traditional life by teaching the Qur'ān, to the Muslim's sons, and incited as well encouraged the *murīds*, to strive in the path of Allāh. He was a man of several extraordinarily acts and *karāmāt*, came to be a proof of his righteousness, purity and sincerity, and finally came to make him the unique of his own time'

In fact Shaykh al-Nūr has many students come to represent the teachings of his Sammāni *ṭariq*, among the most famous of them, is Shaykh al-Imam Qadir Walī (1819-b1916/17), the grandfather of Shaykh al-Yaqoot, of the active branch of the Sammāniyya on the White Nile. Shaykh al-Nūr spent the rest of his life at Rayba, until of his passing away in 1862. At the time of his death, he left behind, small boy, with name of al-Ṭayyib, who came to be his first successor⁴³⁶.

⁴³⁵Interview with al-Fakī Ḥabdr-Raḥman- Ryyiba- 22-9-2013.

⁴³⁶Hanan Hajū Shaykh Ḥabdr-Raḥman, MA partial research, U of K, faculty of Arts, archaeology section, 2004, p.33.



Figure 5- 40 the tomb of Shaykh Muḥammad al-Nūr w.Arabi-
d. 1862, Sinnar State.

Shaykh al-Imam Qader Walī 1819-1916/17

The grand Shaykh and *qutb*, al-Imam was born at Tuti Island, in (1235 A.H-1819). His full name is Shaykh al-Imam b. Shaykh Gadir al-Walī b.al-Ḥājj al-Jayīli b. Muḥammad b. Balul b. ʿAbdr-Raḥman. Known with nickname of (Abu-Shanab). He was

born to Khazrj Ansari family. His genealogy ends with the prophet companion, my master Ubai b. Ka'ab. From his mother side, he is Jummui, ends with our master al-Abbas b. ʿAbd al-Mutalib (569-653.A.D).

The family of Shaykh al-Imam is known with its dominance and its outstanding position in the science of *ḥaqīqa* and *sharīʿ*. This family has given great men, who were the prominent leaders, at their own time, not only this, but they become one of the foundations and base, in the various grand sciences such as *fiqh*, *ḥadīth*, *tafsīr*, in addition to their recognitions of the *batīn* science. The great impact of the Shaykh al-Imam could be noticed on the grand men who came to mark their names in the pages of history of them Shaykh Arbab al-Aqa'id (1601-1696), Shaykh Idris Abū-Firka (1650), Shaykh Khojali abū-Ajaz (1654), and Shaykh Ḥamad w. Um-Marium (1645/6-1729/30).

From his younger age, as a child Shaykh al-Imam, appeared extremely gifted, known with a clear, open-mind, intelligent, a man of heart presence and thought. His father took him, outside of Tuti Island, and enrolled him, in the *kḥālwa* of 'Um-Shabae' on the White Nile, south of Jebal awliyā; there he studied the Qur'ān under Shaykh Mūsā al-Aghabash. It was so obvious from the outset, his excel over his peers, was a surprise for his

teacher. Intuitively and out of his experience, Shaykh realized what a promising future, waiting this student. He went further with his admiration, to the extent that, he decided to marry him, one of his daughters, but the student declined, excusing that the Shaykh's daughter is his sister, and her father is his Qur'ān teacher. Soon later Shaykh al-Imam moved to Ṭayyiba al-Shaykh 'Abd al-Baqi and enrolled in its *kḥālwa*, in which and in a short period, came to complete his memorization of the Qur'ān. Because of his great concern to knowledge, Shaykh went to al-Masalamiyya, and there he studied at the hand of Shaykh Aḥmad Zaruq, the science of *fiqh*, the creed, language, *ḥadith*, exegesis *tafsīr*. In addition to his excel in the science of *shari'a*, he was also known with his excel in the inner science.

When the time of initiation in the *Ṣūfī* path called, the providence has taken him, to Shaykh Muḥammad Nūr (d.1862), the famous student of Shaykh al-Tōm w.Banaqa (d.1851), whose *masīd* at the village of Rayba. His arrival there, was coincided with one of the religious festivals, it was *eid*. Shaykh initiated this special student, at the *ṭariq of qawm*, and gave him the *Shaykhdom ijāza*, at that very same day. The presence had surprised of this incident, that is because the man's feet had never set the soil of the *masīd* before, finally the

Shaykh addressed them, with a word tells, that special place of the new student by saying: 'I didn't authorized like him, and I will never authorized like him'. From there Shaykh al-Imam returned to the White Nile, to establish his own *masīd* in a village comes to carry his name. In short period of time, his name becomes on the lips of the people there. His fame spread as one of the pillars in the science of *ṭasawwuf*, among the *Ṣūfīs*.

The presence of the grand *ustaz* Shaykh al-Imam, in the White Nile area, was a rescue to its inhabitants, from the threat of ignorance, so his presence there was a mercy to them. The influence of the Shaykh there was touchable as well so strong, for even the illiterate used to quote him, in the religious matters⁴³⁷. 'I have met many of his *faqirs*, when you come to argue with them, they used to Suffice by saying, I have heard our father Shaykh al-Imam, said so and so. The woman had a presence in his scientific lessons circles that he used to hold. Among the women, that had the opportunity of attending these sessions was the daughter of the Shaykh himself, and the grandmother of the current *kḥālifā*, Shaykh al-Yaqoot. If you

⁴³⁷Article written by Shaykh al-Yaqoot Shaykh Mahammad Shaykh Mālik 2013.

have the experience of meeting her, you will come to listen to a person, speaking in an arranged, organized way in such a scholarly manner. I (al-Fakī) asked her, and in my mind, undoubtedly the presence of the men, 'Tell me, my mother, how you used to sit, during the time of the lesson' she told ' my father used to put a tobe as a curtain, between us and the men'. Al-Fakī went to tell that Shaykh Ibrāhim one of the Shaykh known *murīds*, told him one day that, the illustrious scholar Shaykh al-Nazir w.Kḥālīd, heard about the wide fame of Shaykh al-Imam, and how people in individual and in groups had flocked to him. So, he decided to come and see, saying to his ownself that Shaykh al-Imam was not one of the students of the reputed noted *ūlamā* that he knows. Thus, equipped with books and references he came to the *masīd* of the Shaykh , with the intention that if he found him ignorant, he will be guided to the right path. It happened that when he reached the *masīd*, he finds the Shaykh in a learning session, with his students, so he sat until the Shaykh finished his lesson. Then for three successive days, without argument, but sufficed with silence, the scholar went in the attendance to the Shaykh's lessons. On the third day he revealed his secret, to the Shaykh and said: 'I came here with the intention of testing you, but I had found that

the speech that you had said absolutely I had no idea about it, and the speech that I know, thoroughly known to you'.

An intimate and cordial relationship had joint Shaykh al-Imam with the gnostic and the well-repute *walī*, Shaykh ʿAbd al-Maḥmūd w. Nūr al-Dā'im. there is saying attributed to Shaykh al-Imam, in this concern about the sons of Shaykh al-Ṭayyib b. al-Bashīr of whom certainly is Shaykh ʿAbd al-Maḥmūd, he said about them, 'They are *Bānasāb*, *būrufuae*, *abjazam*' he added, '*abjazam* is Shaykh ʿAbd al-Maḥmūd' People asked him, but you forget a word, they meant '*bi khefid*', he responded '*bi khefid*, among Shaykh's al-Ṭayyib sons is not found'. It was also reported that Shaykh ʿAbd al-Maḥmūd had said, about his *ṭarīqa* and that one, of Shaykh al-Imam: 'The *ṭarīqa* of Shaykh al-Imam, and that one of mine, is like the two authentic books of *ḥadīth* i.e of al-Bukhari and Muslim'.

Several *murīds* and students reaping the benefit of their blessed company of Shaykh al-Imam, among the famous students, Shaykh Ali wad- Badi, who later came to be his poet, and of the students also comes Shaykh al-Bashīr, who founded a village carried his name, in the west of Jebal Awliyā. While of his descendants and offsprings, who achieved the highest status,

and established branches of their own, Shaykh al-Dirdiri, full brother of Shaykh Mālīk, whose fame fills the space, in addition to their brother Shaykh al-Ṭayyib, who set up an independent *masīd*. Shaykh al-Imam has passed away in 1335 A.H, at the age of hundred, and came to be succeeded with his righteous son, the *walī* and the gnostic Shaykh Mālīk⁴³⁸.

Shaykh al-Yaqoot Shaykh Muḥammad 1944 -

He is Shaykh al-Yaqoot b.Shaykh Muḥammad b.Shaykh Mālīk b.Shaykh al-Imam Qader Walī (1819-1916/17). His lineage ends with the prophet's companion Ubai b.Ka'ab al-Khazrjī. He was born at the village of al-Rawda, south of Jebal awalīya. He began his religious education, at the *kḥālwa* of his father, and received the sciences of *fiqh*, *tafsīr* and the science of *ṭasawwuf*, from different notable *ūlamā*. Under Shaykh Muḥammad Ali Bayan, he studied *tafsīr* and *fiqh*.

Since his early childhood, Shaykh al-Yaqoot has led an excellent pattern of life. As a young boy he has a very good manner that encompassed humility, patience, quietness, generosity, courage and love for learning. As customary in most

⁴³⁸Interview with Shaykh Moḥammad Aḥmed al-Fakī- Shaykh al-Yaqoot village- 4-10-2013.

scholarly families, Shaykh al-Yaqoot started his childhood education at his father's *khalwa*, where he completed his studies of the Qur'an. He has grown up, as a lover of *dhikr*, and to the sacred book, the holy Qur'ān, who came to memorize, at the very early years of his blessed age. The Shaykh is very active in performing the religious acts of devotion.

Shaykh al-Yaqoot places great emphasis, on the acquiring of knowledge, taking from the verse *'Say you, 'This is my way; I call towards Allāh. I and those who follow my footsteps have insight. And holy is Allāh: and I am not an associators'*. a doctrine, so he grew up with deep love for learning and knowledge, honours and supports its own seekers, and *ūlamā*, generously you find him gives what in his hands, for students, of different stages and levels. Such was his doctrine as well of his righteous own predecessors. Despite the Shaykh's full-busy day, he used to specify time for reading, and writing. I (the author) have given a manuscript comprising of approximately more than 2.000 pages, written by the Shaykh on Islāmic mysticism, entitled *Ḥaqiqat al-Taṣawwuf al-Kubrah*; (The grand Reality of *Tasāwwuf*), Shaykh began this great excepted valuable work in 1992.

One of the sights, which draw the attention of the visitor, to *masīd* Shaykh al-Yaqoot, is that huge and rich scholarly library. As I see (the author) it is the largest personal library, which I have ever seen. I was told by one of the students, who in charge of running the library, that the library contained around 10.000 volumes and magazines, in Islāmic jurisprudence, Qur'ānic exegesis, prophetic traditions, history, literature, astronomy among other fields of knowledge⁴³⁹.

In fact, part of the Shaykh's vivid and living contributions to this active branch of the *Sammāniyya*, is in the area of the *ṭarīqa's* remembrances and *awrād*. The living example of his *ijithad*, in this regard is found in the booklet of *al-Miḥat al-Illahiyya fī awrād al-Tarīqa al-Sammāniyyah*, a collections of *adhkār* and *awrād* for the *ṭarīqa's* followers. Since the philosophy of the Shaykh in guidance, based on the adherence with the scientific method, therefore *ūlamā*, used to be invited, for teaching and giving lessons. The Shaykh personally and from the earliest years of his blessed *kḥālifiyate* used to give lessons, on *Ṣūfism* and *fiqh*, as well he used to provide the Quranic students with the opportunity of correcting and revising their reading on him. Meanwhile the ever-long scientific session

⁴³⁹Interview with Yasir Abd Allāh- Shaykh al-Yaqoot village -5-10-2013

of the *ūlamā*, was that one of Shaykh Ḥamid Aḥmad Babikr, for he has finished with the teaching as well commentaries, more than one time the Māliki books of *fiqh* notably *al'zziyah*, *al-Shmawiya*, and *al-Risāla*. Following the scientific doctrine the *masīd* also used to commemorate and celebrate the different Islāmic occasions. A scientific method also follows. A scholar is brought to give a lecture, on any of the Islāmic or *Ṣūfī* topics. This is the way of Shaykh al-Yaqoot, since he assumed the office of the *ṭarīqa* as *kḥālifā*, to his father in 1963. Shaykh al-Yaqoot has granted *ijāza* to many students, among them Dr. Muṣṭafā al-Ṭayyib- Shaykh Muḥammad al-Muṣṭafā al-Yaqooti, the current endowments and religious affairs minister, Khartoum State- Shaykh Ḥamid Aḥmad Babikr, the famous Māliki scholar, lastly not least, was Shaykh Ṭariq Hassb Allāh, the eminent scholar, who has recently passed away. Shaykh al-Yaqoot having primary precept, which is "Transferring the abstract knowledge, to emotion and interaction"⁴⁴⁰.

⁴⁴⁰Interview with Yasir Abd Allāh- Shaykh al-Yaqoot village -5-10-2013



Figure 5- 41 the author with Shaykh al-Yaqoot Shaykh Muḥammad, October 2013- White Nile.

Shaykh Ṭalha 1812- 1875

He is the founder of the village of Shaykh Ṭalha (Sinnar State – south of Sinnar city, on the western bank of the Blue Nile, 12 kilometres). His full name is Shaykh Ṭalha b. Husayin, b. Sūliman b. Ḥasan b. Muḥammad al-Saiyḥ, better known with (Wajj and said Hai) b. Abd Allāh b. Muḥammad Haya al-Muntaṣir Li llah b. Ḥasan b. Ibrāhīm b. Muḥammad,. He is Husiyni, his lineage ends with Imam Husiyan b. Ali b.

Abi-Talib. His family came from Arab peninsula via Egypt for the *dawah*. Upon his family arrival to Sudan firstly came to settled at Dongola, during the reign of Alwa kingdom (1318-1505), more specifically in Tamnar area, at Donogla al-Urdi. He was a State clerk, married from that Island, and was given a male-boy, when he reached the age of fourteen; he migrated to Sinnār in the year 1464. Before his coming to Sinnār, he stayed at al-Wasiliyya, a place in which the grandsons of Ismail b. Sūliman b. Husayn live. From the tribe of the Kawahla, Muḥammad b. 'Abd Allāh had married, a woman who bore him his son Husayn, the grandfather of Shaykh Ṭalha, who was buried near Shaykh Mūsā al-Talib, west of Shukaba Taha village, south of Gezira.

Shaykh Ṭalha was initiated into the Sammāniyya under the unique of his own time, Shaykh Muḥammad Tōm w.Banaqa (d.1851). As soon as he settled down, at his village, which carries his name, on the western bank of the Blue Nile, south of Sinnār town, initially went on building the mosque, using the simple materials of the dry grass, trees' wood. No longer he light up the fire for the Qur'ān, and the Islāmic teachings, and began the sacred mission of guidance, by given the *bia'a*, to the hundreds of *murīds*, who lived in that remote

places of the Blue Nile. His fame went far and wide, among the tribes of the area, consequently people started to gather around him, asking the *bia'a* and *baraka*. The doctrine which the Shaykh had followed was the Sammāni Qādiri doctrine, which represented in performing the *adhkār* and *awrād*, focuses on truthfulness, sincerity, and *mujahada*; the spiritual struggle, such doctrine has succeeded greatly in the spread of the beautiful message of Islām , through the simplicity and tolerance of *ṭasawwuf*. It was reported that in the earliest years of his residence at his village, he was visited by al-Imam Muḥammad b. 'Abd Allāhi al-Mahdi (1843- 1885), who asked *dua'a* to his sacred mission. Shaykh Ṭalha has passed away in 1875, at the age of 63, and buried in a tomb, came to be a place of attraction to visitors. Shaykh Muḥammad Tōm, his son had been chosen to be his first *kḥālifā*⁴⁴¹

⁴⁴¹<http://Ahmedassirstodeo.sudanforums.net/t1-topic>.



Figure 5-42 the tomb of Shaykh Ṭalḥa - 1812- 1875 -
Sennar State.

Shaykh Muḥammad w. Hashim 1828 – 1901

His full name is Muḥammad b. Hashim b. Yousif, his mother Zahara of the Massalmiyya tribe, from al-Qabsha west of Tandalti. He was born in the year 1828 and died in 1901. His grandfathers had migrated from Hejaz to Tunisia, carried the banner of the *dawah*. They stayed there for a period of time, and with the emergence of the Funj State in 1521 A.D, and as the other *ulamà*" who had directed to Sudan, so the grandfathers of the Shaykh had come to the country via west of Sudan. On their arrival they intermarried and intermixed with tribes of Darfur and Kordofan, and then they moved to Sinnar, they settle down and started the mission of preaching and disseminating the *dawah*, through the teaching of the Qur'ān, *fiqh*, and the prophetic *sirrah*. In the area of central Mirno, his father established his own *khalwas* and began teaching the Qur'ān.

At the prime of his age, and under his father, Shaykh Muḥammad w. Hashim had fully memorize the Qur'ān, while at the seventh of his age, he began the *siyaḥa*, wandering, on the area of west of the Nile. However, and while in the forest, in contemplation and meditation, the forest animals,

ran around him, and became very near to him, thus he went with title *ra'ai al-ṣaiyd*, the hunting shepherd. At his return from the wandering he met Shaykh Talḥa w. Husyan, who is of his relative. Shaykh Talha said to him, that a rare, gnostic had appeared, his name is Shaykh Muḥammad Tōm w.Bānnaqā', and told that he had taken the Sammāniyya from him, and what he wished is to go to him and take the *ṭarīqa* of him, Shaykh w.Hashim replied: 'The man who didn't held a *dhikr*, at my won circle, I won't take of him the *ṭarīq*'. Then he (w.Hashim) spent considerable period of time with Shaykh Talha and once more time gone in his wandering, so while in the forest, he drew a circle, and continued his journey, when he backed after one week, he found Shaykh al-Tōm with his *murīds*, in *dhikr*, and there is no more excuse but taking the *bia'a*. Thus, it happened and finally he became of his earliest students. The Shaykh kept on the journey of wandering even after his initiation. Meanwhile he returned to the village of Shaykh Talha and settle down for a period of time, and then to the area of al-Dakhla, known with al-Shalal, near Singa. With granting the full *Ṣūfī ijāza*, he went and stayed, once and for ever at w.Hashim, for guiding people, who gathered round him in

great huge numbers, on the eastern bank of the Blue Nile. However, he established his own *masīd*, and lightens the *tuqaba's* fire, at the same very place. His village comes to join almost all the Sudanese tribes, of *Ja'alin*, *Shwaiqa*, *Dongolawize*, *Mūsābat*, *Kenana*, *Ashraf* etc. The mission of guidance and the teaching of Qur'ān, *fiqh* and *taṣawwuf*, had successfully carried out by the assistance of so many *fuqaha* mainly *al-faki al-Taj*, whose grandsons still live in the village, also, *al-faki al-Tingari*, moreover *al-faki al-Ṭayyib w. al-Shafai* and *al-faki Aḥmad w. Iberiq*. Shaykh w.Hashim had left no offsprings, his *khulafā'* come to represent his well-known students. In this concern his first *khalīfa* was Shaykh Muḥammad abu-Gakoma, the Dongolawize. The Shaykh *Ṣūfī* doctrine based on; love, Sincerity and *zuhud*.

At the reign of Shaykh Muḥammad Tōm b. Shaykh Aḥmad al-Badwi Shaykh Talha, and in the year 1948, the famous Nile flood had occurred, as a result it happened that the water had come very close and threatened Shaykh w.Hashim's grave. Therefore, Shaykh Muḥammad Tōm went to *al-Markaz*, the centre of the local English governor. On meeting him the official English ruler had given his consent of exhuming, the Shaykh's corpse. Huge number of

people from all walks of life had gathered at the site, to have the opportunity of being witness, to such rare incident. It was reported that the local English governor, with the leaders of *Ṣūfī* orders was among the attendants. No longer time after they were started the digging *asidr* tree grown in the grave, spreading its roots inside. After spending considerable time of digging they found nothing, at the midst of this amazing atmosphere Shaykh Muḥammad Tōm whispered to himself said: 'O grandfather don't failed me today", the digging had halt, it was initiated again, and nothing was found, only the tree's roots, appeared more clearly making up a net, he (Muhammad Tom) said "an ox was brought, and parts of the men had started cutting the tree's roots, then a white thing appeared, one of the *fuqara* went on ululation, and we began removing the veil, till the coffin became visible, then Shaykh Muḥammad Tōm descended into the grave, he looked inside and because of the vapour which started to ascend from the grave his (Muḥammad Tōm) front teethes had fallen down. We removed the corpse, and found it sound. Varied spiritual states had overwhelmed those presences. *Karāma* for Shaykh had occurred that previously he had a wound in his

leg, so when he had been taken out from the grave his leg began to bleed with blood. This incident had been recorded in words of the poet Hamad al-Rawi of Manaqil's area, who chanted:

Seventy – four years buried

Exhumed for the flood came

They found him sound as he was

*And his wound with its blood turned moist*⁴⁴²

Then, the corpse had taken to the *masīd* of Shaykh Talha, huge numbers of people, with the dignitaries and outstanding figures had gathered at the *masīd* of Shaykh Talha, the corpse was put there till the afternoon, and circles of *dhikr* were held. The incident had been reported by the BBC with the comment. Finally, the corpse had be taken and buried in front of Shaykh Talha village⁴⁴³. This was the *karāma* of w.Hashim proved that the bodies of those who are favoured by Allāh do not decompose in the earth.

It happened that the famous engineer *ustaz* Maḥmoud Muḥammad Taha (1908- 1985), was among the people who were present, and

⁴⁴² Sudanese local language means full watered.

⁴⁴³ Interview with Sidiq Abd Allah, w.Hashim village, 14- 10 – 2014.

being witness to the very same incident of the Shaykh's exhumation. So, he told: 'At that time I was in a working visit, there (Sinnār), and on the night we heard, that w.Hashim will be exhumed and lifted. In the morning we heard that he was exhumed, I was among those who were present, I had seen him in his coffin, and smelt the *hanoot* perfume as it is, this even after they had been poured water on the coffin⁴⁴⁴.



Figure 5 – 42 the tomb of shaykh Muḥammad w. Hashim –
Sinnar State

⁴⁴⁴Sudanese online Osman:2013

Shaykh Muḥammad Aḥmad Abū-Ezaa b.1926

His full name is Shaykh Muḥammad Aḥmad Abū.el-Ḥasan Abd Allāh. Abū-Ezaa is a nickname from, his mother's grandfather, for he has a daughter, with the name of Ezaa. He was born in 1926, at the village of Um-Oshara, which located in the north of Kordofan, between the towns of Um-Ruwaba and Tandalti. He received the religious sciences at the hand of Shaykh Ali Adham, the Mālīki in *madhab*, and the student of the famous scholar, Shaykh Aḥmad al-Badawi. Shaykh Ali Adham has authorized him in five different sciences. And he went and studied under Shaykh Ismael Manqa at Sharkeila (Known with Aid al-Neel, West of Um-Ruwaba).

The *khalwa* started to teach the Qur'ān in 1948. The earliest students were the village's children, and after two years and that in 1950 students from outside the village started to arrive. In addition to the Qur'ān which is *raison d'être* of the establishment of the *khalwa*, the sciences of *tawhid* based on Imam al-Ashari, the Qur'ān on Imam al-Duri, *fiqh* on Imam Malik, and *taṣawwuf* on the doctrine of Imam al-Juniyd used to be taught.

The Shaykh has been authorized on the Sammāniyya, *adhkār*, supplications, and guidance, on what pleases Allāh and his messenger under Shaykh Abd Allāh Shaykh Ibrāhīm, better known with w. al-Abbas of Zayidan village. So, he is Sammāni Shaykh through Shaykh w.al-Abbas who actually is student of Shaykh Hajū w.al-Masi (1847-1929) of the Yaqubab. Thus, Abū-Ezza initiates the interested students on the line of the Sammāniyya .

By the grace of Allāh, the *khalwa* has graduated more than four thousand students since its earlier establishment in 1947. The earlier graduated students have come to establish other branches which linked directly with the centre at Um-Oshara, in this concern, there are twenty branches distributed in the far and the wide corners of the country. Follow the known *khalwa* educational system. And here it could be pointed out that the education system inside the *khalwa*, differs from that one of the formal schooling, in the way, that each student stands as well represents his own batch, for example if ten students have enrolled on a very same day, then everyone may come to graduate, on a date different from those study mate, one may come to memorize in two years, another may take five years, and another one

may needs eight years to memorize the full holy book. There are now more than six thousand students in the *khalwa*. They live in a very one place, called the *masīd*, that surrounded with a huge fence, inside there is the mosque, which was constructed from the local materials, of dry grass and trees woods, and then in 1965 it has been rebuilt with red bricks, beside the mosque is the *tekke*, in addition to multi- housing guests which are well-furnished, included inside all features of modernity, moreover, and inside this large beautiful sandy- soil place is *al-Qur'āniyya*, the place where the Qur'ān is taught, beside it is the *tuqaba*, in addition to the students' housing, and the flour mill. The *khalwa* on the students' accommodation depends on itself in all aspects of its varied tasks; there are huge lands of farming, on both two level of farming: the traditional- farming system, and the mechanical one. The senior students mainly the memorizers of the Qur'ān were allowed to rent portion of land, from the local inhabitants, so an individual rent *Mukhamas*, as they call it here, and cultivates sesame, so, on harvesting, the crop is sold, and this help

them to satisfy their needs of clothing and buying the *fiqh*'s books which were taught at the *khalwa*⁴⁴⁵.

By the passing of the time Abū-Ezaa's *khalwa*, turned one of the most famous and populated place, that has drawn the interested students, from all over the country.

To the *murids* and the people who met him, Shaykh Abū-Ezza is an exemplary model to the students, for despite his advanced age, you find him in the lead, for example on the coming of the rainy season, you find him carries the farming tools, and goes with the students to the fields, not only this he used from the tens of years following the process of the crops, going through its different stages, of cleaning the crops from the grass, till the coming of the harvesting stage, you find him with full energetic and enthusiasm shares his students the hard work.

The *khalwa*'s day begins at three o'clock in the morning, and ends at eleventh on the evening. The Shaykh spends his blessed age inside the *masīd*, for he has never left it since 1967, only in dire necessity. He personally initiates the

⁴⁴⁵ Interview with Shaykh al-Jayili Shaykh al-Ḥafyan, *Magalat al-Feid*, 2008, p.24.

teaching of the Maliki books of *fiqh*, however the *Ashmawi*, *al-Akhḍari*, *al-Şefti*, *al-Risala*, *Mukhtasr* of Khalil, in addition to the book of Ibn Ashir (990-1040 AH), which includes *tawhid*, *fiqh* and *taşawwuf*. The students are recommended to memorize by heart the forty-Nawai *ḥadīth*, in addition to Ibn Ashir recommended to be memorized by heart. The Maliki *madhab* is the sole *madhab* that is practice inside the *khalwa*. The teaching sessions always started at tenth o'clock and ends at eleventh a.m. The students, who memorized the Qur'ān, are only allowed to attend these lessons. According to the Shaykh 's philosophy, the student should first and foremost come to occupy himself, with the memorization of the Qur'ān, that because the Qur'ān is the *aşal*, the origin of all the sciences, while the other disciplines of knowledge are branches, thus, the student must first focuses on the *aşal*, and then goes to the branch⁴⁴⁶.

As the case of the many Sudanese villages and cities which were based on their establishment on the *Sūfīs*, Um-Oshara emerged as a unique in a way that it comes to be linked directly with the memorization of the Quran. In the words of Shaykh al-Jayili al-Hafyan the Sammani centre of Tabat "Um-

⁴⁴⁶Ibid.

Oshara turned an entire village of Qur'ān runs and supervises by this pious man, in the way of taking the path of returning to Allāh. The most recent statistics (2013) for the students enrolled in the *khalwa* is six thousands, while the daily flour ration for per-day meals is 5/6 sacks of *dura*⁴⁴⁷.

Shaykh Abū-Ezaa is an outstanding figure, an embodiment of patience, forbearance, humility. Abū-Ezaa is a man of knowledge, generous, a man of patience, pious, good example to his students, simple and humble, the visitor will find difficulty to recognize him, for you find him, engage in the service with the students, in the *tekke*, bare-feet and uncovered head, wrapped his waist with his tobe. A man of mercy, and leniency to the students⁴⁴⁸.

In 2009 and on the attempt of making shift on the nature of learning and teaching the Qur'ān, and in the way, of coping with the current time, Qur'ānic school for the memorization of the Qur'ān to the kids prior to learning stage and basic

⁴⁴⁷ Interview with Shaykh al-Jayili Shaykh al-Ḥafyan, *Majalat al-Feid*, 2008, p.24.

⁴⁴⁸ Interview with Abd Allah Shaykh Mohammad Ahmed Abu-Ezza, Um-Oshara, 10-10-2014.

education have been initiated. The initiative has gone using the educational media, computers have been adopted.

Throughout the history of the *khalwa*, one of the remarkable festivals inside the *masīd*, which held annually, is the graduation ceremony of the memorization of the Quran. A lot of people come, to witness this great occasion, officials from government as well of the *Ṣūfī Shuyukh*, used to attend the ceremony. Also and from the ancient one of the things that regularly done, at the *khalwa* of Abū-Ezza, at the end of the agricultural harvest season, is the annual visit, made by the Shaykh with the company of the thousands of students and *murīds*, to the *masīd* of Shaykh al-Tōm w.Bānnaqā'. In addition to the visit of the *masīd* of Shaykh Abd Allāh Ibrāhīm w. al-Abbas, on the third day of *eid*.

As a witness poetry is to be found here, in addition to the circles of *dhikr* using the tambourine and the drum. The thematic element of the poems here which were composed by Shaykh Abd Allāh, elder son of the Shaykh, tell and inform the beauty of the Qur'ān, the life in the *khalwa*, its literature, culture, language and concepts.



Figure 5 - 44 Student at the *khalwa* of Abū-Ezza prepares food for his mates.



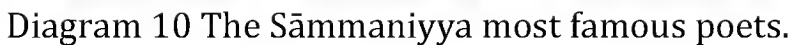
Figure 5- 45 Shaykh Muḥammad Aḥmad Abū-Ezaa b.1926, North Kordofan State.

The Sammāniyya most celebrated poets

As a pioneer *Ṣūfī* order, the Sammāniyya has given such many notable and gifted poets, who have emerged throughout the different time and epochs, as spiritual heirs of Ḥasān b. Thabit. However, with prose, poetry has come to play a pivotal role, in the disseminating as well as the survival of the *ṭarīqa*'s traditions and teachings. The following are the most celebrated and illustrious *ṭarīqa*'s poets.

- 1-Shaykh ʿAbd al-Maḥmūd w. Nūr al-Dāʿim (1845 –1915)
- 2-Shaykh Qarīb Allāh w. Abū-Ṣālih (1866-1936)
- 3-Shaykh al-Fatīḥ Shaykh Qarīb Allāh (1915-1986)
- 4-Shaykh Hashim Shaykh ʿAbd al-Maḥmūd (1905-1969)
- 5-Shaykh Maḥmūd Said al-Abbasi (1881-1963)
- 6-Shaykh al-Jayīli Shaykh ʿAbd al-Maḥmūd (b.1948)
- 7-Shaykh ʿAbd al-Qādir al-Jayīli (1878-1965)
- 8-Shaykh Muḥammad al-Ṣabonabi (1898-1984)
- 9-Al-Makawi Moḥammād Bala (d.1943)
- 10-Shaykh al-Buri (1923-2005)
- 11-Shaykh al-Amīn al-Qurashī (1932-2010)
- 12- Muḥammad Aḥmad Nūr al-Dāʿim- w. Ddater (d.2012).

15- Shaykh al-Fatiḥ Shaykh al-Buri.



In fact al-Makawi deemed the first poet, who comes to compose poetry, primarily went on giving the good tidings,

to the coming of the new teachings of the Sammāniyya in Sudan. He is the poet of *al-ūstaz*, his full name is al-Makawi Muḥammad Bala, who was born at the village of "al-Agar", near al-Damar, and he died at the year 1943⁴⁴⁹.

At the earliest of his beginning, he had accompanied Shaykh Muṣṭafā al-Ḥafyan of Um-Daqarsi, in Gezira, but he didn't take from him the *Ṣūfī bia'a*⁴⁵⁰. 'He had come to spend the rest of his life, at the village of al-Tarajma on the West, North of Rufa'a. It was stated that he went blind at an early time of his age. This incident had taken him to the court of Shaykh 'Abd al-Maḥmūd w.Nūr al-Dā'im(1866-1915). Before his coming, it was narrated that Shaykh 'Abd al-Maḥmūd, in his sessions with his *murīds*, used to say: '*asal al-Murīdeen gadim ilikum*, the honey of the *murīds*, is in his coming way to you'.

His words and phrases necessitate looking up to dictionary, he is an inspiring and skillful poet, and his poems have the

⁴⁴⁹Abd al-Mahmūd Nūr al-Dā'im. *Shurb al-Ka'as fi Hadrat al-Enas* (3rd edition), *matabi al-Sudan ll'umla*, Khartoum, 2011, p.33.

⁴⁵⁰Interview with Moḥammad Surur al-Ḥafyan- Ṭabat Shaykh 'Abd al-Maḥmūd-19-8 2013.

tendency of enrapturing and attracting the hearts⁴⁵¹. It was narrated as the *murīds* used to say in the *masīd*, that Shaykh 'Abd al-Mahmoud said, 'If we didn't breath, he would never opened his mouth⁴⁵². 'He entered the inner sea, and the private room of the *Shaykh* . He received a divine opening, occupied special place, among the poets of his age, a man of distinctive features, companied the classical as well the colloquial language in his poems. The reader and the listener, to his poems, easily will be touched and experience the divine presence in them. So, his poems are so effective on the listener's ear. Moreover, Shaykhs' breaths are present in his poems, and this had made people, long and yearns to whatsoever has a connection with the Divine, Allāh (SWT), the prophet, his family, companions, and the righteous men. 'In a form of wind or a nice sweet smell, they call it *al-Nafāḥā*; al-Makawi had inhaled and drank, from the inner of these breezes, which had reflected from our father Shaykh al-Sammāni, or Shaykh 'Abd al-Mahmoud. It came from the inner room of the *Shaykh* , and turned into spiritual state of the Shaykh with the *murīds*, and the visitors in

⁴⁵¹ Interview with Moḥammad al-Ḥasan al-Ṭayyib- Hasaheisa- 15-8-2013.

⁴⁵² Interview with al-Sammāni Moḥammad al-Amīn- Arbaji- 1-9-2013.

general. Describes the Shaykh as a generous man, *al-rajul al-rabani* the divinely like –man, *al-rajul al-nabawi* prophet like – man, the perfect *walī*, describe the Shaykh as the man with the opened insight, the man with the answered *dua'a*, describe him as the man who, has the word *kun* 'be' and it 'be', describe him as the unique of his time, as the man of patient, of much fasting, *al-qawaam*, describe him, as the man who has the deepest prophet's love. As I see what had qualified him, to be such the great poet, was his sincerity, truthfulness, self- purification, his love to the *Shuyukh*, and the love of the *Shuyukh* to him, so the two love, companied together and gave, that unique poet al-Makawi. The *duniya*, at the time of Shaykh al-Makawi, was neither an obsession nor a source of troublesome to the *Shuyukh* nor the poet, nor the *murīds* even; they were all hereafter's seekers and adherents. The core idea, behind the gift, and the uniqueness of al-Makawi, and then his success as poet, found in the way, that he was drank from the inner, esoteric world. His word, is an ever- eternal, living throughout the ages. He (may Allāh be pleased with him), had composed many odes, and unique poems, come greatly to help in the propagation of the new teachings of the Sammāniyya. In the

Sudanese history *madiḥ*, his well-reputed and noted ode, *ya layila lilik jana*, comes to focus on the *qutb* of the *ṭarīqa*, my master Shaykh Aḥmad al-Ṭayyib life, his status, as a grand *walī*, mentioning his earliest students, his *karāmāt* and so on. In the *qasida* the poet has taken the advantage of growing up in an environment its main feature was coloured with the farming and cultivation language, so the listener or the reader of the *qasida*, in fact will find the farmers' language and words dominant⁴⁵³. When al-Makawi died in 1943, he was an established and respected accomplished poet, not only within the Sammāniyya, but rather in all Sudanese *Ṣūfī* circles. Finally he came to be buried at the village of al-Tarajma, in the countryside of Rufa'a.

⁴⁵³Interview with Seif Adin Sūlaymān- Omaidan- 29-10-2013.



Figure 5- 46 The grave of the poet al-Makawi at the village of al-Tarajma, west of Ruf'a in Gezira State.

The famous praise- singers of the *ṭarīqa*

If al-Makawi, and those who came after him of the *ṭarīqa*'s poets, came to write and compose poems, on the praising of the prophet, and the *Shuyukh* of the *ṭarīqa*, al-Amin al-Qurashī (1932-2010) and Ali shaer (1937-2008) had roved the Sudanese cities and villages, carrying the glad tidings, to the teachings and the new traditions of the Sammāniyya in their hearts and tongues. They entirely dedicated their life for "*Madih*".

Shaykh al-Amīn Aḥmad al-Qurashī. 1932- 2010

Known with name of Shaykh al-Amīn Aḥmad Muḥammad Abraq Nai'm, his lineage ends with al-Fadniyya. He was born in 1932, at the village of abu-Rish, west of Haj 'Abd Allāh-Gezira State. Studied the Qur'ān at the *khalwa* of Shaykh al-Sammāni w.al-Bashīr, and then went to Omdurman scientific institute, he studied the science under Shaykh Muḥammad Aḥmad w. Sa'ad, and Shaykh Aḥmad Omer, and there he was granted a civilian certificate. He was initiated into the Sammāniyya in 1950 at the hand of the gnostic Shaykh al-Sammāni w.al-Bashīr (1850-1967), of Ṭabat Shaykh al-Sammāni. He has grown up, in a *Ṣūfī* environment that took from *madiḥ* an art and hobby, for his father, and the uncle of his mother's grandfather, were *madehin*, this had offered him quite good help, in forming his personality, which in turn came, to give one of the best praise-singers, throughout the Sudanese *madiḥ* history. Shaykh al-Amīn was lucky, for he was one day student, to the Sudanese Shaykh of *madehin* Bashīr al-Hadari (1917-1972) of whom he received the lessons, in the art of *madiḥ*. Shaykh al-Amīn was not only *madiḥ*, but also a writer of *madiḥ*; he had authored hundreds of poems, in the prasing of the prophet

as well on *qawm*. He had a poetic *diāwn* with the name of “*Shazāal-Ṭeeb fi madḥal-Ḥabeeb*”. He considered a teacher, to many of the famous Sudanese *Ṣūfī* singers of them: Shaykh ‘Abd Allāhi Muḥammad Othman (al-Hiber), Ismail Muḥammad Ali- and his sons al-Sammāni- Salah, Muṣṭafā-Nūr al-Dā’im. His simple house, at al-Thura 13, Omdurman, from an early of time, turn a musical centre, in which the beginners and juniors *madihin*, used to received lessons in the art of *madiḥ*, which taught by the Shaykh himself. Shaykh al-Amīn has passed away, in tragic car accident on 29-9-2010, and came to be buried at Haj Abd Allāh⁴⁵⁴.

Shaykh Ali Bakhit al-Shair 1937- 2008

Known as the prophet's praise-singer. He was born at the village of Ehemer near al-Ḥōsh in 1937, southern of Gezira State. He studied *fiqh* at the grand mosque of Omdurman, between the years 1963-1974, at the hands of the scholars, Shaykh Ali Adham, Shaykh Awad Omer. He began his carrier as a *mdaih* in 1954. With his mate, and long-live brother Shaykh al-Amīn al-Qurashī (1932-2010), he came to enrich the Sudanese *Ṣūfī* library, with the best songs, in

⁴⁵⁴*MausuatAhal al-Dhikr bi Il’Sudan*, Khartoum Vol.4, 2004, p.

the praising of the messenger of Allāh, his companions, and the *qawm*. He visited al-Ḥijaz for several times, performing the pilgrimage and *umraha*. In the *Ṣūfī* path, he was initiated in the Sammāniyya under the Gnostic Shaykh al-Ṭayyib w. 'Abd-Raḥman (d.1970), the Shaykh of the Sammaiyya at abū-Gumeri. Shaykh Ali Bakhit has passed away in 2008, and came to be buried at his village Eḥemer, west of al-Ḥōsh city⁴⁵⁵.



Figure 5- 47 Shaykh al-Amīn Aḥmad al-Qurashī. 1932- 2010 & Shaykh Ali Bakhit al-Shair 1937- 2008.

⁴⁵⁵ *Mausuat Ahal al-Dhikr bi Il'Sudan*, Khartoum, Vol 4, 2004, p. 1448.

Chapter six

The Distinctive features of the Sammāniyya

'Inclusion of the end in the beginning'

Aḥmad Sirhindi (1564.1624),

One thing that makes the Sammāniyya unique is its initiatic chain that goes back to the Prophet, through Ali b. Abi-Talib. Almost there is a consensus among the interviewees as well the references that being consulted by the author that 'The abiding with the Qur'ān, the *sunnah*, and *shari'a*', adding to *ilm*, and then the birthplace of the *ṭarīqa*, at *al-Madina al-Munawara*, with the influential charismatic personalities of the *ṭarīqa*, were found the most major features behind the *tariqa's* distinction, as well they were clear factors counted in favour of the *tariqa's* widespread in the Sudan and the outside world.

In his view Muhammad Surur al-Hafyan of the Sammani Tabat centre the distinction of the *tariqa* could be found in its ultimate concern with *ilm*, in addition to its birthplace and the symbolic meaning of it. In his own words, he comments: 'In fact what distinguishes the *ṭarīqa*, is its scientific orientation method, abiding with the *shari'a*, and what support this point is the

ṭarīqa's Shaykhs themselves, who were memorizers to the holy book, and who were writers, to the prophet's *Sunnah*. In addition, the *ṭarīqa* springs from only one *qutb*, it hasn't entered the Sudan, through two sources, i.e. the *qutb* Aḥmad al-Ṭayyib is the sole only source to whom the Sammāniyya branches *sanad* is refer to, moreover, the Qādiri *sanad*, which is one of its main five branches, is the *sanad* of the bulk of the Sudanese, it could be said that each Sammāni is Qādiri, and not the opposite. Adding, the cradle of the *ṭarīqa*, is *al-Madina al-Munwara*, a place of a symbolic meaning to the Sudanese, as they see what it comes from, that place is the best'. To add, there is strong abiding, and ultimate concern towards the litanies, and here also, the *Shuyukh* sat in the circle of recollection, with *murīds* to perform the *awrād*. Finally, what makes the *ṭarīqa* distinct is that its *Shuyukh* have refrained from politics, and then the affiliation to political parties.⁴⁵⁶ Abiding with the teachings of the Qur'ān and *Sunnah*, in addition to its *Shuyukh* have far more concern to *ilm*, and here the scientific knowledge easily could be cited as one of the distinctive features of the *ṭarīqa*. The evidence in this juncture is what is found, in the Islāmic library of the huge widespread of the books, authored by the affiliated

⁴⁵⁶Moḥammad Surur al-Ḥafyan- Ṭabat Abd al-Maḥmoud-19-8 2013.

members of the *ṭarīqa* themselves'. The Sammāniyya is a multiple *ṭarīqas* in one, in other words, varied sources and *mashrabs*, come together to constitute one *ṭarīqa*, this indicates that the *ṭarīqa mashrab*, is quite wide. The strong determination and clear abiding with performing the *awrād*, individually as well in congregation. Also, the concern given by the *Shuyukh* of the *ṭarīqa*, to perform the *awrād*, with the followers, in one mat. Moreover their sharing the *murīds*, the session of learning, as teachers or listeners were points of distinction of the *ṭarīqa*. What it should be noted is that, the widespread of the *ṭarīqa's* teachings, has done through non-blood lineage sons, more than, what has done, through the blood- lineage sons of the *ṭarīqa's* founder. To my view this point is also counted as distinctive features for the Sammāniyya⁴⁵⁷. 'The Sammāniyya are the people of taste and courtesy'⁴⁵⁸. 'It's *Shuyukh* known with humility, and wrapping with the belt, which has a prophetic trace, for it was reported that our master Giberiāl in the ascending night journey, preceded the messenger of Allāh, while he (Giberiāl) is wrapping his waist. And it was also

⁴⁵⁷Interview with Moḥammad al-Ḥasan al-Ṭayyib- Hasaheisa- 15-8-2013.

⁴⁵⁸Interview with Shaykh Hashim Shaykh Moḥammad, al-Shaykh al-Ḥasir- 19-8-2013.

reported that, at the last tenth of Ramadan, our prophet used to honour and observe, these tenth with wrapping his waist. What distinguishes the Sammāniyya is the variety of its *adhkār* and methods, for it could be said, the bulk of the branches of the *ṭarīqa*, used drums, tambourines as accompanied tools in performing *dhikr* rituals, while some others follow the Khalwati method of *dhikr*. It is the most widespread *ṭarīqa*. Known by its great published books, mainly in poetry, with its thematic concepts of the praising of the prophet (PBUH), *suluk* and *qawm*⁴⁵⁹. One of the striking points in what is regarding the Sammāniyya distinctive feature is the notion of the decentralization, to the view of Muḥammad Azim Mustafa 'The decentralization as I see it is an important factor that helps its spread. To me the decentralization back to the highest spirit as well the strong determination of the *ṭarīqa*'s pioneers, and this help in the way that, every Shaykh turned independent at his own place. And the decentralization goes towards the strength, which also and with no restriction allows some sort of freedom. In addition to the numerous authoring books, which have written by the *Shuyukh* of the *ṭarīqa*, the trend as I see has consolidated and shown the scientific dimension of the *ṭarīqa*,

⁴⁵⁹ Interview with Shaykh al-Tayyib Shaykh al-Hadi- al-Ṣabonabi village-23-9-2013.

which in the final conclusion has contributed greatly in the widespread of its teachings. And moreover, its birthplace is *al-Madina al-Munawara* , all these factors come collectively to make the *ṭarīqa* distinction⁴⁶⁰.

Shaykh al-Yaqoot believes that the Sammāniyya's *Shuyukh* throughout the time have presented the example and the model to the society, in the way of *tarbiya* and *suluk*, he points out: 'The Sammāniyya is one of the pioneers of the *ṭūruq*, in the science of *ṭasawwuf*, *tarbiyya* and *suluk*, in Sudan and outside. It has a long living contribution in the purification of souls, and disciplining of selves. Its grand *Shuyukh*, represent the guided-prophetic schools, call for the straight path, and guidance. 'The Sammāniyya distinguishes from the other *ṭūruq*, in a way that it makes of its students pioneers, walk among the people, with science and knowledge, the science of *shari'a*, which runs at the tongue of the people, i.e. the directives of the *deen*, from the (Qur'ān) and the *sunnah*. And tasteful knowledge, which the affiliation to its rare class, after the grace of Allāh, and the *irfan* degree of the Shaykh, to the effort of the *murīd*, and his struggle in the *fana* station, and *mushahadat al-Dhat*; the witnessing of the Essence, such degrees, the Sammāniyya school becomes its

⁴⁶⁰Interview with Moḥammad Azim Shaykh Muṣṭafā-17-9-2013.

pioneers. The Sammāniyya makes its affiliated individual, a practical scholar, in the walks of this world and the hereafter, never gets rid of exerting effort in both, sticking with outward of the first, and directing with the whole to the second, asking the grand and sublime, which is returning to Allāh (SWT). Therefore, the Sammāniyya makes of its individual a practical worker for his nation, society and himself, away from the way of laziness, tiredness, nor languishing a way, such is a grand feature, the Sammāniyya *Shuyukh* work out to instill, in their sons and students, till be reflected, in the whole society, for you find among them, the physician, the engineer, the economist, the industrial, the farmer, the researcher, the thinker, the writer and the poet. They are a comprehensive *ummah*, provides the society and the nation, with the purified in the ethics, manners and *suluk*, as well the artist, skillful craftsmen. For this the Sammāniyya has intensively spread among the men and women, youth and elders, accepted by the young before the old, in the Sudan and outside. And to the observer of the diagram of the *Ṣūfī* orders spreading and expansion in Sudan, from the first glance will find that the Sammāniyya takes the lion share. For since its arrival to Sudan at the hand of the grand *qutb*, Shaykh Aḥmad al-Ṭayyib b. al-Bashīr (may Allāh be pleased with him), it dominated all its places, eastward, westward, northward and

southward. The order spread to all corners of the Sudan. One is not apt to find a single town or village, except that the Sāmmaniyya has devotees and lovers within it. The *ṭarīqa* has then expanded outside, you find it, in the Horn of Africa, in Ethiopia, Eretria, Somalia, and in North Africa, mainly the Arab republic of Egypt, and in the majority of West African States like: Nigeria, Senegal, Ivory coast, Guinea and Mali etc. This widespread is not mere a chance, never, but a continuant, ceaseless and hard, ardent work, carried on the shoulders of the *tarqia's* pioneers, in the way of the *dawa'h* and *tarbiyya*, for Allāh *per see*'. The Sammāniyya has benefited from all of the means of modern communication and technology. At our own age, it reaches even countries in the EU, and North America, and became of a grand name as well of the position⁴⁶¹. 'What distinguishes the Sammāniyya, is the *murīds*' courtesy, with the *Shuyukh*, and this feature is so quite obvious in taking off the hat and turban, from the heads, at their presence, in addition to the wrapping of the waist with the belt. Another feature of distinction of the *ṭarīqa* is its simplicity, and widespread in the Sudanese society. More of the *ṭarīqa's* distinction, is its concern with legal sciences, and knowledge, for example here at the

⁴⁶¹ Interview with Shaykh Yaqoot Shaykh Moḥammad- Shaykh al-Yaqoot village, 5, 10, 2013.

masīd of Karkog, there is what is termed as *dars al-Juma'a*, the Friday's lesson, which back to more than a hundred year, in which the book of *feid al-Qādir sharh al-Jamae al-saghir* is taught. It is known here that Sharīf al-Khatim used to bring the *ūlamā*, to teach people and *murīds*, the Islāmic sciences- *fiqh*, *sirrah* and *ḥadith*. In 1936 when Sharīf Muḥammad al-Amīn has become *kḥālifā*, he kept on following the same method of his predecessors, in bringing *ūlamā* to the *masīd*, to teach the *fiqh* and *sirrah*, and here among the most famous of *ūlamā*, of the regular attendance was Shaykh Idris Eziriq⁴⁶². 'One of the so many of the distinctive features of the Sammāniyya is the ultimate concerns of its *Shuyukh*, with the Qur'ān, its memorization, recitation, and its exegesis. This trend is so quite obvious, and could be touched, on their inciting as well encouraging their *murīds*, to observe the Qur'ān with reading, as part of their daily *wird*. Another distinctive feature of the *ṭarīqa*, is the *awrād* and *rātibs*, the *ṭarīqa's Shuyukh* grant the *awrād* and *rātibs*, more concern, and this vividly being manifested of performing, without delay at all costs, whether in individual or in congregation. In this regard, the proper place of the *awrād* as well the *rātibs*, of the *ṭarīqa*, could be found on

⁴⁶²Interview with Munaf Sharīfal-Nūr- Karkoj- 25-10-2013.

the words, of the founder, my master and ultimate *qutb* al-Sammān, who says: 'Whoever keeps by heart, my *ṣalāt*, the prayer of the centre of the existence circle, and read my invocation, *nazamthu*, I will place on the way of the prophet, even if he is innovative, transgressor, and concluded to him with happiness". Surely one should emphasize and point to the fact that, the Sammāniyya *Shuyukh* starting from the founder, and those who came after him carrying out his teachings and doctrine, were known in the first place as *ūlamā*, combining between the innerward knowledge as well the outward one. They were the *sharīḍa* scholars, and the *ḥaqīqa's* heirs. Noted with upbringing and educating their *murīds*, on the footsteps of the prophet guidance⁴⁶³. 'The Sammāniyya is a *ṭarīqa* that has been built on *ilm* and knowledge. Based on the Qur'ān and the prophetic traditions, and this help in its spread, nationally, regionally, as well globally. Its *Shuyukh* have distinguished themselves with writings and authoring, on the varied types of knowledge, *fiqh*, theology, philosophy, syntax, literature, rhetoric, poetry, *Ṣūfism* and so forth. For verifying this fact, simply the box with number 32, at the Sudan records, in Khartoum will inform, that Shaykh 'Abd al-Maḥmūd, who is

⁴⁶³ Interview with Shaykh Qurashi Shaykh Ibrāhīm- al-Kedewa-20-9-2013.

one of the most pioneers of the *ṭarīqa*, had authored 83 books and references on the varied types of knowledge and sciences, this just an example of the *ṭarīqa*'s *Shuyukh* writers. Adding to this, and in the way of guidance, nearly across the *ṭarīqa*'s spreading sites and from ancient its *Shuyukh* follow the method of holding scientific circle sessions, of learning. Another distinctive feature of the *ṭarīqa*, is its guides, both the earliest founders, and the later *kḥulafa*, they were seen as men of *taṣawwuf* and *ūlamā*. So, the majority of the current *kḥulafa* of the *ṭarīqa*, in its different branches, are university graduates, while many of them have pursued post-graduate studies, attained highest degrees of doctorate and professorship, the living example here, is Shaykh Ḥasan Shaykh al-Fatīḥ (1932-2005), the former vice-chancellor of Omdurman Islāmic University. Moreover, the *Sammāniyya* are known with their true struggle in the path, a credit comes to be counted, for both its *Shuyukh* and *murīds*. Also, one of the major causes, behind the *ṭarīqa*'s spreading, is the richness as well the abundance of its poetic production, which came to handle all the genres of poetry including poems on the praising of the prophet, righteous men, self- struggle, souls purification and purgation of hearts. As well it comes to tackle and discuss religious, spiritual and

social issues. These poems turned to be recited in the forums as well gatherings, and through the media. In this concern the Sudanese *madiḥ* circles, is dominated by the *Shuyukh* as well *ṭarīqa's* poets production. A clear living example here is my master Shaykh Abdr-Rahim al-Buri (1923-2005), who successfully and with no rival, comes to sit at the top of the prophetic as well *qawm* poetic production. However, and through his poetic word, the Shaykh fully has contributed, in the spread of the *ṭarīqa's* teachings, as well and in many ways, comes to reflect the ills, pains, and hopes of the youth problems. Tracing that path of the Buri of Yemen, Shaykh Abdr-Rahim emerged as a social healer, from a side and spiritual leader, from another side and Since the doctrine of the *ṭarīqa* , is the scientific one, so several of studies, theses and researches, have conducted, targeting the varied sciences, that the *ṭarīqa's* pioneers, have tackled, in fact poetry is the most desired area, specifically that one of Shaykh 'Abd al-Maḥmūd, Shaykh al-Buri, and Shaykh Qarīb Allāh, just to name a few'. Moreover, other distinction of the *ṭarīqa* is found within its *awrād*, which begins after the Morning Prayer, and continue to the sunrise, and after the *Maghreb* prayer up to *Isha*. While the branch of Shaykh Qarīb Allāh (1866-1936), is peculiar with the *wird al-*

saḥar, the vigil litany; which attributed to the grand *qutb*, of the *ṭarīqa*, Shaykh Muṣṭafā al-Bakrī b.Kamāl Din (1687- 1748). It worth remarking here, that most of these *adhkār* are done in congregation, while some others as individual, each according to his own strength and readiness, or what is seen by the Shaykh , as beneficial for the *murīd*⁴⁶⁴. 'A reformist *ṭarīqa*, backed with *ṭasawwuf* to its early age. Taking from the prophet (PBUH), and his companions, an exemplary model. As I see Sammāniyya distinctive features can be found on its:

- Openness to the Islāmic world scientific contribution of authorship and books.
- The birthplace of the *ṭarīqa* is *al-Madina al-Munawara*, and the symbolic meaning of that to the Sudanese people.
- Sticking and tracing in guidance, the way of the earliest founders, such as that one of Shaykh al-Tōm, Shaykh al-Qurashi, Shaykh al-Ḥasir, Shaykh ʿAbdal-Maḥmūd, Shaykh Birayer, Shaykh Qarīb Allāh, Shaykh Hajū Wal-Masi, Shaykh ʿAbd al-Qādir al-Azraq, Shaykh al-Sammāni w.al-Bashīr".

⁴⁶⁴Interview with ʿAbd al-Jabar Munir al-Khaldi- al-Ḥara 17 –Omdurman 15-9-2013.

•The owner of the largest and best of authoring books began with its earliest founders, Shaykh Muḥammad Ibn ʿAbd al-Karīm al-Sammān, passed through Shaykh Aḥmad al-Ṭayyib.

•International *ṭarīqa*, found in Egypt, Yemen, Ethiopia, India, Indonesia, UK, USA, South Africa.

•Its *award* post- every obligatory prayer, most of the *tūruq* in Sudan, concentrate only on morning and evening *adhkār*.

•Its *Shuyukh* focus on the memorization, *tajweed*, of the Qurʾān, not only this, but they instruct their *murīds*, to read it daily.

•Observing *adab*, with Almighty Allāh (SWT), His prophet (PBUH), with the Shaykh , (taking off the turban, and wrapping waist, with the belt), and *adab* with entire Muslims. In fact, *adab* is one of the most, distinguish features of the *ṭarīqa*.

•*Dhikr al-Ṣaiyyḥa*, which attributed to the *qutb al-ṭarīqa*, Shaykh al-Tōm⁴⁶⁵.

'The Sammāniyya, is a *ṭarīqa* that has established on the way of science, to be more accurate on inward as well outward science,

⁴⁶⁵ Al-Ḥājj ʿAbd al-Qādir Ḥamdan Taj al-Dīn, Amarat Shaykh Hajū, 1, 10, 2010.

more than this the *ṭarīqa* in a very unique way, came to join, between the two types all together. And in this concern, the majority of the *Ṣūfī* orders, if we notice, tend to focus on the traditional side, what it meant here, is the traditional *Ṣūfīsm*, which does not mix between the inward and outward science, rather on the former only.

- The Sammāniyya is a progressive *ṭarīqa*, so to speak, inside its teachings; there are progressive thoughts as well renewal trend.
- The Sammāniyya's *Shuyukh*, *khulafā*, as well *murīds*, in all parts of the world, where the sites of the *ṭarīqa* exist, could be depicted as an enlightened, educated and scholars. Thus, if we come to make a survey to verify this fact, and then to proof the *ṭarīqa's* relation to science and writing, the book of *Azāhīr al-riyād* of Shaykh ʿAbd al-Maḥmūd w. Nūr al-Dāʿim (1843-1915), could be taken as a living example for the first *Ṣūfī* book of its kind in Sudan, in the way of writing biographies, mainly the life of Shaykh Aḥmad al-Ṭayyib b. al-Bashīr" (1742–1824), and his earlier students, as well of its doctrine, litanies etc. this style in writing, which set by the Sammāni Shaykh, has inspired some Sudanese personalities who came to be influenced by such

doctrine, and traced that way in writing their biographies, so the ex-Qadi Shaykh Aḥmad Hashim could be taken as an example.

- The scientific dimension, which stands as a plain feature, that distinguishes the Sammāniyya could be found in the nickname '*al-ūstaz*', so in the Sudanese *Ṣūfī* circle, the utterance of '*al-ūstaz*', is peculiar to Shaykh ʿAbd al-Maḥmūd w.Nūr al-Dā'im(d.1915), an indication that the *ṭarīqa* built and based on science and knowledge, therefore, the nickname is turned a synonymous to the Shaykh , even the uneducated person, when he comes to mention the name of the Shaykh , initially he tells *al-ūstaz* al-Shaykh ʿAbd al-Maḥmūd.

- What distinguishes the Sammāniyya also, is its *adabiyat*, literatures, so the *ṭarīqa* has the credit as a first Sudanese *Ṣūfī* order, whose *Shuyukh* come to compose and write classical Arabic poetry, so if you have an experience of reading, Shaykh ʿAbd al-Maḥmūd w.Nūr al-Dā'im, poetic *diwān* '*Shurb al-Ka'as*', without any slighted doubt, you will come to say, this work is written by Ibn al-Farid, or al-Ḥālaj, or Ibn Arabi. Therefore, his poetry (Shaykh ʿAbd al-Maḥmūd) comes to set a poetic *Ṣūfī* school, for the Sudanese classic poetry. This, shows that the Sammāniyya poets have taken their knowledge, from

the original Islāmic source, that of Ibn Arabi, al-Nabulsi, or the *Ṣūfī* philosophers as they have been termed. As I see, the Sammāniyya has revived and backed again, to the Sudanese literary circles, the classical Arabic poetry. This show also the teachings of the *ṭarīqa*, did not influence greatly by the local heritage, or the Sudanese local beliefs, but with no doubt there is no single *ṭarīqa*, away from the effect of the local beliefs, or the adaptation of the Sudanese environment, in fact this influence varies from *ṭarīqa* to another, it increases here, while it decreases there. So, in short I see the Sammāniyya is so closer to the original spring of *ṭasawwuf*.

- Moreover, of the distinctive features of the *ṭarīqa*, is that remark or notice which drew my attention, and which concern Omaidan Sammani branch , throughout my personal experience, while I have carried a work survey, the *ṭarīqa* here intensively uses the symbols, which taken from the Arabic *alḥapet abjad-hawwaz*, for instance the number 151 and 263, known as *ḥisab al-jumal*, to the best of my knowledge, practically such trend (*ḥisab al-jumal*) did not found, as symbols among any of the Sudanese *Ṣūfī ṭurūq* , rather than the Sammāniyya. The philosophy behind the usage of these symbols, no doubt at least draw the notice, or take the attention of the *murīds*, and

uneducated one, for an instance a woman may come from al-Gimbila, or from Shawa village, and simply said to you that the number 151 is my father Shaykh al-Sammān, and 263 is my father Shaykh al-Bakrī, so the *ṭarīqa* doctrine here undoubtedly, gone with raising the *murīds'* level of awareness and knowledge.

The dean of the Economic College of the University of the Holy Quran, Braiyer Sa'ad Din believes that the Sammāniyya represents the core of the *Sūfī* orders. In his own words he comments:

- The variation of *dhikr* in the *ṭarīqa*, the Sammāniyya distinguishes with varied types of *dhikr* such as *al-siḥa*, *al-ṭabaqat*⁴⁶⁶ etc.

'The Sammāniyya is well-known *ṭarīqa*, based on Sunni *ṭasawwuf*. Its *Shuyukh* are *ūlamā*, righteous, and *fuqaha*, their life was set up on such virtues, and being reflected throughout their personal lives, followed the prophetic doctrine. The ordinary *murīd* among them, speak with the tongue of the *arif*, and this comes as the result of the impact of the guide. The

⁴⁶⁶Abbas al-Ḥājj- University of Khartoum- 23-9-2013

Sammanīyya is a *tarqia* that has *adab* and fundamentals; it is widespread, international *ṭarīqa*, its *Shuyukh* on the footsteps of the prophet, his companions, and the greater righteous of the *salaf*. The poet of Shaykh al-Imam, Ali w.Badi, in a famous *qasida* went to praise his Shaykh , while in his *masīd*, and showed his connection with the earliest of the *walīya*, says

Fihi al-rashid shabah al-Junaiyd

*There on it (the masīd) is the guide who is liken to al-Junayid*⁴⁶⁷

*One of the greatest and significant characteristic features of the *ṭarīqa* is its appearance in *al-Madina al-Munawara* and this in itself is a great privilege, for no sun shines with the sun of the messenger of Allāh.

*the *ṭarīqa* represents the authentic middle approach of Islāmic doctrine, based on Ashari *aqida* and Maliki *madhab*, in a comprehensively chained *sanad*, with what is being received by the acceptance of the *ummah*, on contrary to the doctrines and *madhib* which were appeared at this time and harmed the *ummah*.

⁴⁶⁷Interview with Moḥammad Aḥmed al-Fakī- Shaykh al-Yaqoot village- 4-10-2013.

*Joint varied *ṭarīq* such as the Qadiriyya Khalwatiyya Naqshandiyya and so on, for this it is the cream of the creams.

*The founder Shaykh Muḥammad 'Abd al-Karīm al-Sammān has *asanad* and an accurate direct lineage with our master Abū-Bakr al-Sidiq, for their houses were inside the prophetic *Ḥaram*, for this he was nicknamed to the people of the *ṭarīq* "the doorkeeper of the *Ḥaram*" and the "the doorkeeper of the prophet".

*The abundance of the *ulamà*" and the righteous in the *ṭarīqa*, what proven this is abundant varied authored books, and outspread of the *awalīya* in the wide areas like Shaykh al-Tōm w.Bānnaqā' the Ya'qubabi, and Shaykh al-Qurashi the Sharīfi, and Shaykh al-Baṣīr al-Ḥālawi and Shaykh Ali b. Ya'qub al-Dewiḥi, and so on, so the *ṭarīqa* has spread in the all corners of the country.

*The nearness of its *sanad* to Shaykh Abd al-Qadir al-Jilani, the sultan of the *awalīya*, through Shaykh Qarib Allāh al-Saiḥ, for it was narrated that al-Saiḥ aged, comparing of the others even the affiliated of the Qadiriyya.

*The scientific originality for their practices and rituals on the light of holy book and *sunnah*, and this is apparent and quite obvious in the authoring and debates such as "*al-Nuṣra al-ilmīyya*" of Shaykh Abd al-Mahmoud.

*The emanation of the secrets and meanings, which being manifested apparently in their authoring and spiritual status such as the book of "*al-Nadhāt*" of Shaykh al-Ḥafyan.

*Their sincere love and intimacy to the prophet, and this also clearly manifested in their spiritual nature of the authoring books such as the book of "*al-Urf al-Aṭr*" of Shaykh Abd al-Mahmoud⁴⁶⁸.

⁴⁶⁸Interview with Birayer Sa'ad al-Din, Hasaheisa, 31-8-2014.

Chapter Seven

The future of the Sammāniyya

Many observers thought that as societies became more modern and industrialized; the social functions of the *Ṣūfī* teachers and their organizations would decline. In the mid-twentieth century, many analyses painted a picture of reduced and possibly disappearing of the *Ṣūfī* orders. Despite the opposition and the predictions, however, *Ṣūfī* orders continue strong in most of the Islāmic world and in communities of Muslims where they are minorities. It could be emphasized that the very aim of the ancient teachings of Islām , and *Ṣūfism* is to show people how to totally submit to Allāh, the absolute Real, thereby accepting to deal with relative reality manifested in time and space, submitting to the timeless with the help of an ancient science allows one to become enlightened in the present, as it is strongly believed. Such spiritual realization includes knowledge of what is changeless and what is not explained that while the articles of faith are unchanging, religious practices must adapt to time and place. In other words, the beliefs on which doctrines are elaborated are stable, but actions must change according to context.

In what concern the future of the spiritualities in the whole world scene, the question imposed itself is there no any future for spirituality in the world of today? Putting in consideration that *tasawwuf* represents the spiritual dimension. The *Ṣūfī* orders continue to provide vehicles for articulating an inclusive Islāmic identity with a greater emphasis on individual devotional piety and small-group experience. The contrast with the more legalist orientation with its emphasis on the community as a whole is a long-standing polarity in Islāmic history. It is clear that the great transformations of the modern era have not destroyed the basis for this polarity⁴⁶⁹.

Ṣūfism provides guidance to mankind in all ages and shall continue to do so in future. How the traditional form of *tasawwuf* has the appeal for the modern educated mind the scientific mind is skeptical of analogies and is impatient with mysticism. The need of the hour, therefore, is to modernize *Ṣūfism*, couching it in the contemporary idiom, and explaining its ideology in a way that should address the present-day individual, whose major concern is as much with intellectual development as it is with purification of the soul. That is why *tasawwuf* should necessarily be linked with real events and its

⁴⁶⁹ <http://www.oxfordislamicstudies.com/article/opr/t236/e0759>

objectives expressed in a scientific manner. Its attraction will thus reach far beyond the poor, the distressed, the under-educated and the downtrodden who at present make up the bulk of its following.

In the changing contexts of the late twentieth and early twenty-first centuries, the traditions of the *Ṣūfī* orders have special strengths in situations where there is a high degree of religious pluralism. They allow the believer to maintain an individual Islāmic devotional identity in the absence of a national or society-wide Muslim majority. These traditions also allow for an articulation of Islām in a form compatible with secularist perspectives. Thus *Ṣūfism* has importance in the non-Muslim societies of Western Europe and North America.⁴⁷⁰

The idea of speaking about the future of the *ṭarīqa* recalls the speech on *ṭasawwuf* future *per se*. So, as if the equation says, if there is a future for *ṭasawwuf* that indicates, there is a future for the *ṭarīqa*, that because the essence of the Sammāniyya, is the one of that real essence of *ṭasawwuf*.

⁴⁷⁰Muslim Saints and Modernity Georg Stauth

To portray the future of the *Sammāniyya*, it is better to understand the factors that made the *tarīqa* to prosper in the past, and as I see may present themselves as the causes for future expansion.

The *Shuyukh* of the *tarīqa* are required no doubt to change tools and means, but the message and purpose is permanent.

However, following the introduction above, and for further discussion and debate to the future of the *Sammāniyya*. In the first place the *tarīqa* should come to address the questions bellow:

- 1- How the *tarīqa's* discourse be attractive to the new adherents?
- 2- How the balance between materialistic needs and spiritual one could be made?
- 3- How *tazkiya*, *suluk* go in harmony with modernity?
- 4- To what extend the *tarīqa's Shuyukh* manage to initiate and develop strategies to face the modernity and postmodernity?

So, the dilemma of the future of *Ṣūfī* orders in general, and *Sammāniyya* in particular rests on the way, of how the tradition doctrine goes with modernity.

Following the interviews and debates with the interviewees their feedback come to emphasize and ensure the fact that what is required for the *ṭarīqa*'s future the tools of *dawah* should come to be updated in order to attract new adherents and followers.

'The future is promising, for the youth have entered, the circle of the *ṭarīqa*, and in this concern Shaykh al-Hadi, the father says:

Maḍat al-duhur wa lam tazal a'alamhum

Tazdad jeelan ba'ad jeel

The time passed by and still their flags

*Increase generation after coming generation*⁴⁷¹

What constitutes a problem is the refuge of the *Shuyukh* and *murīds*, to the *dunya*⁴⁷². (Praise be to Allāh), the *Sammāniyya*, is in a continuant expansion, with the development of sciences, at this age, I mean the modern sciences. The outstanding personalities of the *ṭarīqa*, have taken upon themselves an

⁴⁷¹Interview with Shaykh al-Tayyib Shaykh al-Hadi al-Ṣabonabi village-23-9-2013.

⁴⁷²Interview with Shaykh Hashim Shaykh Moḥammad, al-Shaykh al-Ḥasir-19-8-2013.

exemplary model, for true serious guidance. However, the base that they set up is so solid and firm, attracted and still do several of those who seeking the way of returning to Allāh⁴⁷³. The whole future is for *Ṣūfīsm*, but more specifically goes to the Sammāniyya, which mixed between the sciences of this world, and that of the hereafter. And if the Islāmic movements had failed, with its corruption, and its retrogression on itself, the Sammāniyya of what it carries of the meanings of purification, sincerity, to the society and nation, capable to have a promising and prosperous future. For the nucleus of the good society, is the people of *ṭasawwuf*, and the influential, developed nation, its seeds is the people of *ṭasawwuf*, and this is not an innovation, for the history tells of the greatness of the men of *ṭasawwuf*, and the Sammāniyya, more specifically, that they were at the situation of the challenge, at the time of ordeals, crisis, disasters, rise up by the nation, cures and gives the remedy to its wounds, banded its broken bones, and elevated it to the status of civilization and growth⁴⁷⁴. 'The future is for the *Ṣūfī* orders, for a simple reason, and that its moderate doctrine. Unlike the other Islāmic groups or sects, *Sufism* shuns away

⁴⁷³*Majalat al-Fayid* interview with Shaykh al-Jayili 2008 p:27

⁴⁷⁴Article written by Shaykh al-Yaqoot Shaykh Moḥammad- Shaykh al-Yaqoot village, 5, 10, 2013.

with extremism and fanaticism, it is known with its middle – way approach. *Ṣūfīs* have taken from, the wisdom of Islāmic religion, the starting point for spreading and preaching their teachings. No doubt there is some sort of apathy, in the *Ṣūfī* movement, as well there are many things, that have entered the *ṭasawwuf* which are not of its part, in addition many pretenders or false- *Ṣūfīs*, have come to be a problem, but if people returned to the true *Ṣūfī* doctrine, there will be no problem. I recommend that *Ṣūfīs* should come to be represented in a body, defend them, and speak on their behalf⁴⁷⁵. Based on the Prophet saying, "*There will always be a group from my ummah manifest [victorious or established] upon the truth. They will not be harmed by those who oppose them, nor by those who abandon them, [and they will remain] up until the hour is established*", this *ḥadīth*, as is known, is in the two *Ṣaḥīḥ* collections. The idea or what would be understood, from this prophetic tradition, is that the time will not **run** out of the righteous, and of those who took upon themselves, the good exemplary to the people. The *ṭarīqa*'s men no doubt were and still of those sincere, true guides that set forth the good example, for the people and *murīds* to follow. However, securing a better future the *Shuyukh*

⁴⁷⁵Interview with Munaf Sharīfal-Nūr- Karkoj- 25-10-2013.

and *murīds* should keep on observing the *awrād*, and remembrances, and above all, they ought to be stick and abide by the *shari'a*⁴⁷⁶. With a modern scientific doctrine, which accounted as one of the *ṭarīqa*'s distinction, the Sammāniyya has a promising future as well an expected wide expansion. So many available windows and platforms have been provided now, to the *ṭarīqa*, to spread more widely throughout the world, so the service which the internet offers, has given new access as well a window, to link the *ṭarīqa*, with outside world. More concern ought to be paid to *ilm*, as well preserving the litanies and *adhkār* performance. Showing the good example to follow, for the *ḥāl* is sounder than the *maqāl*⁴⁷⁷. 'To my view, the future of the *ṭarīqa* is linked with future of *ṭasawwuf*, generally in Sudan. I see the future for *Ṣūfism*, and not for any other sect, that because almost all *Ṣūfī* orders now have the tendency toward the universality. There are studies now focus on the phenomenon of the intercontinental *ṭarīqas*, such as the Burhaniya. The west in general began to move towards the Islāmic *Ṣūfism* or the popular Islām , in favour of the Islāmic fundamentalism, since *Ṣūfism* accept the other; preach

⁴⁷⁶Interview with Shaykh Qurashi Shaykh Ibrāhim- al-Kedwa-20-9-2013.

⁴⁷⁷Interview with Abd al-Jabar Munir al-Khaldi- al-Hara 17 –Omdurman 15-9-2013.

tolerance, love, and brotherhood. Studies have shown that *Ṣūfī* tolerance and love have opened the door to many westerners to embrace Islām . The attraction and the concern of the west with *Ṣūfīsm* represented in the spread of many *Ṣūfī* centres and *zāwīyas*, in its very territories. As one of these *ṭurūq* , the future is in favour of the *Sammāniyya*, to spread wide internationally, only if it comes to arrange its internal house, so the *ṭarīqa's* solid and ancient history, in addition to its scientific doctrine and teachings, and that bright biographies of its *Shuyukh*, and its rich worthy and sophisticated literature, and its *dawah's* tools being revived, and then supporting studies and researches, through collecting the *ṭarīqa* production, on its both oral and written form, if all these have come to find more care, then and as I see the guarantee for the better future of spreading globally will be secured⁴⁷⁸.

The poet al-Naim Muhammad Nur of the earliest of the 1950s has put the future of the *ṭarīqa* in the words:

Tilteen fi al-alamīn it ḥasbu likum qwam

Al-Qurashī, wa al-Ḥasir wa Shaykh Muḥammad Tōm

⁴⁷⁸Interview with Abbas al-Ḥājj- University of Khartoum- 23-9-2013.

Narkum ma bitmoot lamin al.qiyam taqauum

* * * * *

Two thirds of the worlds⁴⁷⁹ counted for you as qawm

Al-Qurashî, and Al-Basir and Shaykh Muḥammad Tōm

Your fire is burning won't put off to the day of dooms

The *ṭarīqa* is in great dissemination, and its distinguished features which were stated previously are capable to guarantee a grand promising future, if we realized what is running on in the world of today, of searching out for the true and authentic doctrine of Islām , which calls for knowing Allāh, and abiding with faith, in accordance with the inherited vessels which were agreed upon of the science and forms, gnosis, and secrets in a time of too abundant seditions and ordeal across the extremism, textual stagnation or *inqlaq fikri* or closed-mind thought, even in religion which lead to *inḥilal*, disintegration and *taḥālul*, decomposition, the *ṭarīqa* here represents the authentic middle-approach and the outlet from the ordeals and crisis.

For a promising future I recommend the following points;

⁴⁷⁹ The word used to refer to the Sudanese

a-Ensuring of returning to the authentic *ṭarīqa*'s doctrine, and then subjecting to its rulings and principles.

b-Caring with the tongue of *ḥāl* before the *maqāl*, for the spiritual state of one single man in a thousand, is better than the saying of a thousand single man in a one, and this the doctrine.

c-Taking with the causes of the age and modern tools or devices with prevailing over them, instead of its dominance over us, and this *via* filling with the *ṭarīqa*'s sciences and secrets.

d-Caring with the group and its organization, that for generalizing this goodness, taking with principle of upgrading the *dawah*.

e-Paying the more of contacts and visits which call for the dominance, setting as well the fixing of the bases of the *ṭarīq*, with its impact in souls, as well the drawing of the hearts to Allāh's obedience, and love.

f-Caring and focusing on the endowment system, for financing the *ṭarīqa*'s *dawah* projects.

g-Disseminating and printing the authoring books and the manuscripts which exploded with the sciences and the good conduct.

h-Spreading the scientific centres, of the *ṭarīqa* on the whole levels⁴⁸⁰.

The professor of the Islāmic studies, and former dean of the faculty of *Uṣūl Adin*, at the Omdurman Islāmic University, Shaykh al-Fatiḥ al-Ḥiber, told that the future of *taṣawwuf* is the future of Islām itself, however, *Ṣūfīs* should come to be united, and they have to return to the principles and the fundamentals of *taṣawwuf*, he states: 'As I see it the future of *taṣawwuf*, is the future of Islām, that because the *taṣawwuf* represents the third rank of the faith, which has stated in what is known as *ḥadīth* Geberial. Those who are in the lead of *taṣawwuf*, if they do not unite putting their minor differences, conflicts fanaticism, the love of *jah* and the love of the authority, the love of *dunya*, and the other of the heart diseases, of what the *taṣawwuf* comes to fight, then the future of *taṣawwuf* will be in great danger. Thus, for the guarantee of the continuity, as well of the fixing of the *Ṣūfī* doctrine among the Muslims, it is a must of applying its doctrine a true, sincere and sound application, build on the Book and the *sunnah*, with no *ifraṭ*, excesses and *tafriṭ*, deficiency, as has been come from the earlier generation, this in

⁴⁸⁰Interview with Birayer Sa'ad al-Din, Hasaheisa, 31-8-2014.

general, if we take the *Sammāniyya* the general rule that have stated is applies to it, while we can add, with honesty and truthfulness, the current *khulafā*" should not come to depend on the legacy and the inheritance of the fathers and forefathers, but this should be employed as reinforcement and motivating factor for doing more of what the fathers and forefathers had done.

For a promising future, generally first and foremost I recommend for the unity of all Muslims, and specifically the unity of those of the people of the *Ṣūfī* doctrine, and the brotherhoods of the *Sammāni* doctrine, more specifically, and by this the whole community will go into integration, and then the enemies will find no way to enter to stab or take from the religion.

The means of the *dawah* according to the *Ṣūfī* doctrine, should come to be in accordance of what the age requires. So, of what the doctrine possesses of the virtues of good ethics, generosity, noble treatment, moderation and tolerance, if we become full aware of the sublime virtues as a universal human value, this no doubt will contribute vitally in the fight and combat of

extremism, blasphemous, and the innovation of the baseless doctrine⁴⁸¹.

The *ṭarīqa* is the essence and the summation of the *ḥurūq*. Distinguishes with the *Ṣūfī* doctrine which is the middle-approach. Has great pioneer *shuyukh*. Its future is promising, for the youth have joint and embraced its teachings.

For the better future I recommend and said to the *Shuyukh* of the *ṭarīqa*: "the *murīds* are trust on your neck, you have to be the model, spread among them the virtue and righteous deeds, and good ethics based on *zuhud*, following the prophetic tradition "And behave decently towards people", and you have to be united for the interest of the *taṣawwuf* and the *ṭarīqa*⁴⁸².

Finally, it could be said that the *Sāmmaniyya*, with what it possesses of the deep rooted religious and scientific legacy, is capable to continue to voice its vision of Islām in the national, regional and global public sphere.

⁴⁸¹ Interview with al-Fatih al-Ḥiber, al-Debiba 9- 9 – 2014.

⁴⁸² Interview with Abd Allah Shaykh Mohammad Ahmed Abu-Ezza, UM-Oshara, 10-10-2014.

Appendix (A)

The Gadiri *sanad* of the Sammāniyya

- 1-Allāh (SWT)
- 2-Sayidan Giberil
- 3-Sayidan Muḥammad (572)
- 4-Sayidan Ali (d.32.H.A)
- 5-Shaykh Hassan al-Baṣri
- 6-Sayidi Habib al-Ajami
- 7-Sayidi Dawud al-Tai (d.165 or 166 H.A)
- 8-Sayidi Abu-Mahzuz Maruf al-Karakhi (d.200 H.A)
- 9-Sayidi Al-Sari b. Miflis al-Saqati (d.253 H.A)
- 10-Sayidi Abu-al-Gasim al-Junyid (d.297 H.A)
- 11-Sayidi Abū-Bakr Dalf al-Shebli (247- 334 H.A)
- 12-Sayidi Abu-Fadal al-Tamimi (d.410.H.A)
- 13-Sayidi Abu-al-Faraj al-Tartusi (d.440 H.A)
- 14-Sayidi Abu-Alhassan al-Hakari (d.480 H.A)
- 15-Sayidi al-qadi abu-Said al-Makhzumi (464 – 513 H.A)
- 16-Sayidi al-Shaykh 'Abd al-Qādir al-Jayilni (1077 - 1164)
- 17-Shaykh Ali al-Hadadi (d.596H.A)
- 18-Al-Shaykh Qarīb Allāh al-Saih (985 H.A)
- 19-Al-Shaykh Aiz al-Fatah

- 20-Al-Shaykh Qassim b. Muḥammad al-Baghdadi
21-Shaykh Muḥammad Saddiq
22-Al-Shaykh Muḥammad Aqilat
23-Al-Shaykh Muḥammad Ṭahir al-Madani (d.1780)
24-Al-Shaykh Muḥammad al-Sammān (1719- 1775)
25-Al-Shaykh Aḥmad al-Ṭayyib b.al-Bashîr (1742 - 1824)⁴⁸³

⁴⁸³ Hasan al-Fatih Qarib Allah. *Yastinbunk*, Khartoum, p: 38- 39.

Appendix (B)

The Khalwati *sanad* of the Sammāniyya

- 1- Allāh (SWT)
- 2- Giberial
- 3- The prophet (PBUH)
- 4- Ali Ibn Abi-Talib
- 5- Hassan al-Baṣri
- 6- Habib al-Ajami
- 7- Dawud Ibn. Nasir al-Tai
- 8- Maruf al-Karakhi
- 9- Al-Sari Ibn Miflis al-Saqati
- 10- al-Junayid b. Muḥammad
- 11- Memshad al-Dīnūri
- 12- Muḥammad al-Dīnūri
- 13- Muḥammad Ibn. Muḥammad al-Bakrī
- 14- Wajeh al-Dīn al-Qadi
- 15- Omer al-Bakrī
- 16- Yahiya al-Bakubi
- 17- Abu.al-Najeeb al.Sehrawrādi
- 18- Qutb al-Dīn al-Abhari
- 19- Rukn al-Dīn Muḥammad al-Najashi

- 20-Shehab al-Dīn Muḥammad al-Sherazi
- 21-Sayidi Muḥammad Gamal al-Dīn al-Tebrizi
- 22-Ibrāhim al-Zahid al-Jilani
- 23- Muḥammad al-Khalwati
- 24-Omer al-Khalwati
- 25- Muḥammad Umbraam
- 26-Al-Ḥājj Ezadin
- 27-Pir Sad al-Dīn al-Khayali
- 28-Sayidi Abu-Zakariḥ Yahya al-Shiarwani
- 29-Sayidi pir Muḥammad Baha al-Dīn al-Shirawani
- 30-Jalabi Sultan al-Aqdasi
- 31-Khair al.Dīn al-Tuqadi
- 32-Shaykh Shaban Afandi
- 33-Shaykh Muhi al-Din al-Qastamuni
- 34-Sayidi Omer al-Fuadi
- 35-Ismail al-Jarmui
- 36-Ali Qara Basha
- 37-AShaykh Muṣṭafā afandi al-Tabarani
- 38-Shaykh ʿAbd al-ʿAtif al-Khalwati
- 39-Sayidi, the grand Ustaz Shiekh Muṣṭafā al-Bakrī al-Ṣeḍīqī
- 40-Sayidi Shaykh Muḥammad b.ʿAbd al-Karīm al-Sammān
- 41-Sayidi Shaykh Aḥmad al-Ṭayyib b.al-Bashîr

بسم الله الرحمن الرحيم وله تسعين امرأة الله

الحمد لله الذي فتح لاهل محبته ابواب نجاته الإلهية، ولحقه ربعين عناية منحه
مشاهدة أنوار حضرة القدوس وأرواحهم محيا مناجاته فاشتهر له جميع الأسماء
واسبق عليهم نعمة ظاهرة وباطنة والصلاة والسلام على سيدنا محمد ذي العوائد باهر
وعلى آله الذين بذلوا نفوسهم في خدمته فسعدوا به الدنيا والآخرة) وبعد بقول
الغدير الغاني عبد القادر الجيلاني القادري الخلوي السماعي أبي لسان المريد العارف
والحن المبارك الذي يقولنا الشيخ محمد الأمين الشيخ إبراهيم مسقط الأجر في طريق
اهل الله والتربية لاهل الله قد اجزته في تسعين المريدين وأرشاد الطالبين
وفي جميع ما عليه اهل طريقنا من حمل الزيان ودخول الخلوات وقراءة اللوح والابواب
والاعوان لما أجازني في ذلك العارف بالله والدنا الشيخ عبد الحمود وهو من العارف
بالله تعالى الشيخ الفرساني بن الزين وهو من القطب البور والقون الشهير سيد الشيخ ابراهيم
ابن البشير وهو من قطب راية الأكرام سيد محمد بن عبد الكريم الفرساني المديني الشهير بالسمان
وهو من الشيخ محمد طاهر المديني وهو من العارف بالله الشيخ محمد عقيلة المديني وهو من العارف
بالله الشيخ محمد صاوي وهو من الشيخ محمد قاسم البقادي وهو من الشيخ نازك الفلاح وهو
عن الشيخ قريب الله السامح روى انه سأل في طاعة الله اربع مائة حتى جلس بعد صلاة
لأرشاد المريدين وهو من الشيخ علي الهدائي وهو من القطب الجامع سيد الشيخ
عبد القادر الجيلاني وهو من الأستاذ أبي سعيد الفاضلي المبارك وهو من الشيخ أبي الحسن
المكاري وهو من الأستاذ أبي الفرج الطرسوني وهو من الشيخ عبد الواحد بن عبد العزيز القمي
وهو من الأستاذ أبي بكر الشبلي وهو من سيد الطائفة أبي الفاسر الجنيدي وهو من الأستاذ
سويبة السقطي وهو من الشيخ معروف الكرخي وهو من الشيخ داود الطاهري وهو من
الشيخ حبيب بن محمد البجعي وهو من سيد النابيين الحسن البصري وهو من ربع
الخلقاء ومنهل المغاير كرم الله وجهه وهو من سيد المرسلين وخاتم النبيين سيدنا ونبينا
وشفيقتنا محمد صلى الله عليه وسلم وهو من روح القدس جبريل عليه السلام وهو
عن رب العز وجل جلاله وقالت اسماءه ومفاته) وتوفي صاحب الاجازة بتوفى الله
تعالى وامتنال الاولين واجتباب النواحي) وهن النفس عن ما لوناها) مع الاجتهاد بدرام
الذكر والاوراد) وعلى قدر الاجتهاد يحصل المرات) واسأله ان يوفقنا وياكم والحمد لله
والعاقبة خير العالين

Appendix (C)

Sammāniyya *ijazā*

Document (Khartoum NO 428.1/19)

Translation

In the name of Allāh, the Compassionate, the Merciful,

And by Him, we seek support, *Allāh* , *Allāh* , *Allāh* , *Ḥayy*,
Qayyum

All praise be to Allāh Who opens to His people of love, the door of His divinely blessings, and glancing them by the eye of attention, granting them witnessing the lights of His sanctity presence, and their souls by the wine of His intimate discourse, Has chosen them in all the times, and bestowed upon them His inward and outward bounties, and prayer and peace be upon our master Muḥammad, the one with the marvelous miracles, and upon his relatives, who gave their selves in his service, have the delight in this World and the Hereafter, and then the annihilated *faqir*, Abd al-Qadir al-Jayīli the Qadiri, the Khawlwati the Sammāni, says : “ when I saw the faithful *murīd*, and the blessed lover, the tasted, our son Shaykh Muḥammad al-Amin Shaykh Ibrāhīm deserves the *ijazā* , in the path of Allāh and

tarbiyya, I have granted him authority in initiating the *murīds*, and guiding the *Ṭalabieen*, the seekers, on all of what our people of the *ṭarīqa* of carrying the banners, and entering the retreats, and reading the *rātibs*, *aḥzabs*, and supplications, as the gnostic our father Shaykh Abd al-Mahmoud has authorized me, from the gnostic of Allāh, Shaykh al-Qurashi b. al-Zayin, from the grand *qutb* and the famous *qawth sayyidi* Aḥmad al-Ṭayyib b.al-Bashīr", from the *qutb* of the circle of the worlds, *sayyidi* Muḥammad b.'Abd al-Karīm , al-Qurashi al-Madani the famous by al-Sammāni , he from Muḥammad Tahir al-Madani, he from the gnostic of Allāh Shaykh Muḥammad Aqilat al-Maki, he from the gnostic of Allāh Shaykh Muḥammad Saddiq, he from Shaykh Muḥammad Qasim al-Baghdadi, he from shaykh A'yiz al-Fataḥ, he from Shaykh Qarib Allāh al-Sayih, (it was narrated that he travelled in Allāh's obedience four hundred years, and then settled for *murīds'* guidance), he from Shaykh Ali al-Hidadi, he from the comprehensive *qutb sayyidi* Abd al-Qadir al-Jayilani, he from *al-ustaz* Abi-Said al-Qadi al-Mubark, he from Shaykh Abi-El-Ḥasan al-Hakari, he from *al-ustaz* Abi.al-Farj al-Ṭarsusi, he from Shaykh Abd al-Waḥid b.Abd al-Aziz al-Tamimi, he from *al-ustaz* Abi-Bakr al-Shibli, he from the master of the sect Abi-Elqasim al-Junayid, he from Sari al-

Saqāṭi, he from Shaykh Marouf al-Karakhi, he from Shaykh Dawud al-Ṭai, he from Shaykh Ḥabib b. Muḥammad al-Agami, he from the master of the *Tabiyyin* al-Hasn al-Baṣri, he from the fourth of the *khulafā*", and the fountain of purity, Ali (may Allāh honour his face), he from the *sayyid* of the messengers and the seal of the prophets, our master, and our prophet, and our intercessor Muḥammad (PBUH), he from the Holy Spirit, Gabriel (peace be upon him), he from the Lord of *Izza* (*Jala Jalāluhu, wata'alat Asmauhu wa Ṣifatuhu*)⁴⁸⁴. We recommend the owner of the *ijazā* (with Allāh piety), and abidance by His instructions, and avoiding the prohibitions, and abandon the self of what is familiar, striving with continuity of *dhikr* and *awrād*. And by the capacity of *ijithad* what is desired occurred, and I ask, His *tawfiq* for you and I, and all praise be to Allāh, the Lord of the all worlds.

Abd al-Qadir al-Jayīli Abd al-Mahamoud Nūr al-Dā'im

1362 AH.

⁴⁸⁴ His Names and attributes

Glossary

adab al-rḥilāt the art of travelling

al-nāḥiyya : lit. The breeze.

al-qawām: exaggeration for the one who too stay *on*
night for devotion

al-ūztaz: the spiritual teacher, nickname for *Shaykh al-*
Mahmoud Nūr Dāim.

al-rajul al-rabani exaggeration for the too religious man.

al-rajul al-nabawi *exaggeration for the strict follower of*
the prophet way.

adab *inner courtesy coming out as graciousness in*
right action.

al-subu:

awràd office: prayers, especially the distinctive ones of
a particular *tariqa* (Plural of *wird*).

azahir al-Rayid lit, the followers of orchards, first
biographical book on the Sammaniyya tariqa, attributed to
Shaykh Abd al-Mahmoud Nur al-Daim.

erfan *gnosis*

dhikr al-Ṭabaqa:

ḥizb al-aman the incantation of safety, composed by the

	qutb Shaykh Aḥmad al-Ṭayyib.
<i>ijāza</i>	license, especially one issued by a Shaykh, usually authorizing the giving of a <i>tarīqa</i> .
<i>ishāra</i>	<i>indication</i>
<i>istiqama</i>	<i>straightforwardness</i>
<i>hisab al-Jumal</i>	<i>the numbers were represented by letters in the ancient order of Arabic alphabets, abjad-hawwaz</i>
<i>hanoot</i>	<i>mix of perfumes for the deceased people.</i>
<i>fath</i>	<i>opening; receipt of sudden enlightenment from God.</i>
<i>qadr</i>	<i>the divine degree or predestination.</i>
<i>Q'an safsafa</i>	<i>referring to the earth; as a level smooth plain. This means one expanse spread out. The word Qa` means a piece of land that is level and the word Safsafa is used to place emphasis on this meaning.</i>
<i>Khalīfas or khulafā</i>	<i>deputies or representatives.</i>
<i>qawm</i>	<i>used in Sudan to refer to the people of Ṣūfī order.</i>
<i>qutb</i>	<i>Lit, 'an axis', 'a pole'; it is believed that the function of the spiritual centre resides in a human being called qutb who is the highest of the saints.</i>

madiḥ praise, hence composition (often verse) in praise
 of, especially, the prophet.

manāqib: virtues, hence record of the virtues of a person,
 hence hagiography.

masīd hospice.

mashrab taste, especially spiritual taste; hence,
 approximately, tariq or tariqa.

mawla master.

moton sing, matn- base or teaching – text.

mawhub gifts

nazr glance

Sama Persian and Arabic: سَمَاع - samā'un, Turkish Sema)
 is a Şūfī ceremony performed as dhikr. Sama
 means "listening", while dhikr means
 "remembrance".

salik The wayfarer, adept another name for the Şūfī.

silk the Şūfī path.

silsila A chain of spiritual lineage that links each
 successive Shaykh to his master.

shamail features or character.

sharīf a descendant of the Prophet, may Allāh bless him

and grant him peace. is the living example of one
who has realized the divine truth.

suluk: Lit, 'travel'; thus, traveling towards God. The state
of the Ṣūfī's soul and his activity is seen as
'journeying' to God.

rajul man of Allāh, the gnostic.

shu'ar praise - singers

taq ḥank mere talk.

tar hand drum, used by madḥin.

ràtib a variety of awràd.

ràtib al-Sa'da the litany of happiness.

taqiya umm-qarin the horn- hat

taiqiya umm-qalam the pen-hat

taṣrif a spiritual power of management.

Tayebiyyan house name used to refer to the descendants
of Shaykh Aḥmad al-Ṭayyib b al.Bashīr

tuqaba the fire of the Qur'ān.

wird a unit of dhikr constructed to contain in it certain
patterns of knowledge and self-awakening.

- wird al-Isharq* the sunshining litany.
- wird Ad-Duha* the litany after the sunshining.
- wird al-saḥar* the late night litany.
- ràtib al-sa'ada* the litany of happiness attributed to
Shaykh Muḥammad al-Sammān.
- Rashafat al-Mudaam* poetic *diwān* attributed to Shaykh
Qarib Allāh.
- uṣūl al-Fiqh* *Principles of Jurisprudence.*
- zawiyya* lit, a corner, the building used as a meeting
place by the Shaykh s of instruction.
- warid* plural *waridat* which descends on the awareness
of the one performing *dhikr* or sitting in the
company of the teacher. It is the first stage of
awakening.
- wiṣal* union (and reunion [with the Divine]).

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